

A VERY FRVTEFVL AND

PLEASANT BOKE CALLED

the Instruction of a chris-
ten woman, made firste in
latyne, by the right fa-
mous clerke mayster

Reveres Mmes, and

tourned out of

latyne into

Englishe

by Rye

thard Wynde.



Londini.

ANNO. M D. LVII.

Vives

A. V. E. R. X.

FRATERNAL AND

REDAIANT SOCIETY

for the Diffusion of the

True Principles of the

Religion of Jesus Christ

in the World

and

the Advancement of

Humanity

in all Ages

and

in all Climates

and

in all Languages

and

in all Countries

and

in all Ages

and

in all Climates

and

in all Languages

and

in all Countries

and

THE PREFACE OF THE

MOST FAMOUS CLERKE MAISTER

Robert Whies vpon his booke called the Instructiō

of a christen woman, vnto the moste gracious

pryncesse, Katharine of Englande,



I haue bene moued partly by the holynesse and goodnes of your liuyng, partly by the fauour and loue that your grace beareth towarde holy studie and lernyng, to write some thyng vnto your good grace, of thinfozmacion and bringyng vp of a Christen woman: A matter neuer yet entreated of any man, amonge so great plentie and varietee of wittes and writers. For Xenophon and Aristotle, geuyng rules of house keepinge, and Plato makinge preceptes of orderyng the comyn weale, spake many thynges apperteynyng vnto the womans offyce and dewtie: And saint Cyprian, saint Hieronime, saint Ambrose, and saint Augustine, haue intreated of maidens and wydowes, but in suche wyse, that they appere rather to exhorze and counsaile them vnto some kinde of lyuynge, than to instructe and teache them. They spende all their speeche in the laudes and prayes of chastitee, whiche is a goodly thyng and syttyng for those great witted and holy men: Howe be it they wyte but fewe preceptes and rules howe to liue, supposynge it to be better, to exhorze them vnto the best, and helpe them vp to the highest, than to enfourme and teach the lower thynges. But I will let passe all suche exhortacions, because euery body shall chosse and pyke out the waies of liuynge, out of these mens auctoritee, rather

And

than

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 than of my fantasie; and I wyl cōpile rules of luyng.
Therfore in the firste boke, I wyl beginne at the
 begynnyng of a womans life, and leade hir foorth vnto
 the tyme of mariage. In the seconde, from mariage
 vnto wydowehead: howe she ought to passe the tyme
 of hir life well and vertuously with hir husband. In
 the laste booke I enfourme and teache the widowhead
 And because the matter coude not be otherwyle hand-
 led, there be many thinges tolde in the firste boke per-
 tainyng vnto wyues and wydowes: and muche in the
 second, belongyng vnto vnmarrid women: and some
 in the thyrde parteynyng vnto all: Lest a maide shuld
 thynke, that she nede to rede but only the fyrste boke, or
 a wyfe the seconde, or a widow only the thyrde. I wyl
 that euery of theim shall rede all: In which I haue ben
 moze short, than many woulde I shuld haue bene. Not
 withstandyng who so considzeth wel the cause of mine
 entent, and taketh good heede, shall finde it doone not
 without a skyl. For in giuyng preceptes, a man ought
 specially to bee bryefe: lest he soner dull the wittes of
 the reders, than teache them with longe bablyng. And
 preceptes ought to be suche, that euery body may sone
 contheim, and beare easily in minde.

Nor we shoulde not be ignoraunt of the lawes that
 Christ and his disciples, Petre, Paule, James, Iohn, &
 Jude taught vs: where we make se, that they giue vs
 the deuine preceptes bryefe and shortlie. For who can
 bere in remembraunce those lawes, whiche they beare
 not wel in minde, that haue spent their hole life in study
 of theim: And therfore haue I neither thrust in many
 examples, nor gon out of my matter to entreat general-
 ly of vice and vertu, which were a large fild to wolke in
 vnto

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vn̄to the ende that my boke myght bee, not onely redde without tediousnes, but also be red often.

THoweouer though the p̄ceptes foz men be innumerable: women yet maie be enformed with fewe wordes. Foz men must be occupied bothe at home and fozthe abroad, both in their own matters & foz the cōmō weale. Therfore it can not be declared in few bokes but in many and long, how thei shal handle them self in so many and diuers thynges. As foz a woman hath no charge to se to, but hit honestee and chastitee. wherfore whan she is informed of that, she is sufficiently appointed. wherfore their wyckednesse is the more cursed and detestable, that go about to perishe that one treasure of womē: as though a man had but one eye, and an other wolde go about to put it out.

Some wyte fylthy and baudy rymes. whiche men I can not se what honest excuse thei can ley foz the self, but that their cozrupt minde and swelled with popson, can bzeath none other thyng but venome, to distroy the that are nere vnto it. But they call theim selfe louers: and I beleue they be so in dede, ye and blynde and mad to withall. And though thou loue, canst thou not obtaine thyne owne, except thou infecte all other therfore? In my mynde, no man was euer banished more ryghfully, than was Ouide, at lest wise if he was banished foz the wrytyng the crafte of loue. Foz other wyte wanton and noughtie balades, but this worchipfull artificer muste make rules in goddes name, and p̄ceptes of his vntyrstynes, a schole maister of baudy, and a common cozrupter of vertue.

Nowe I doubt not but some wyllynk my p̄ceptes ouer soze and sharpe, How be it the nature of all thynges

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thynges is suche, that the wate of vertue is easye and large vnto good men, and the wate of vyce contrary, strayte, and roughe. But vnto yll men neither the way that they go in, is pleasant, nor the wate of vertue large and easie enough: And seynge it is so, it is better to assent vnto good men than yll: and rather to recken the bad folkes opinion false, than the good mens. Pythagoras the philosopher, and other of his schole, in the discription of this letter, Y, say, that whā a man is past the first difficultee of vertue, al after is easie and plaine. Plato giueth counseil, to chole the best way in liuing, whiche way vse and custome shall also make pleasant.

Matt. 7.

Mat. 11.

Mat. 19.

Our lord in the gospell saythe, The waye into the kyngdome of heuen is strayte, not because it is so in dede, but because fewe go it: except a man wolde couste his wordes false, where he saith, My yocke is swete, & my burden light. Or els where he promisseth, that there is no man that forgothe any thyng for his sake, but he shall haue farre more for it agayne, yea and that in this lyfe. And what was ment therby, but the pleasures of vertue: Therefore I se, vnto whom my preceptes shall seme rigorous and sharpe, that is yonge men, that be ignorant, wanton, and vnchristy: whiche can not ones beare the syghte of a good woman. And lyke as canke horses ney vnto euery mare, so they go about euery tryngge and peupthe wenche, that hath a pleasure to be looked vpon and loued, and they wolde haue their folp to be allowable by the multitude of mysdoers. As who saith, the agreement & abulson of people myght chaunge the nature of thynges.

It is no newes, that yll folke hate them that aduise them well. For Theophrast whan he wrote of this same matter

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matter, and spake muche of mariage sadly and wisely, he sette comen harlottes in his toppes. And one Leontium, the concubine of Metrodorus, started out, and babbled fourth a boke without all reason, or shame, a gaynst that man most excellent in wysedome and eloquence: which dede was thought so intollerable, that as though no more hope of goodnes were left, ther rose vp a pꝛouerbe of that matter, that the next remedy was to feke a tre to go hang vpon.

Saint Hierome wyrteth of him selfe vnto the holy mayd Demetrias in this wise: More than xxx. yere ago I wrote a boke of virginite, in the which I must nedes speke against vice, and patefy the trappes of the deuil, for the instructiō of the maid that I taught: the which wyrtynge many be agreued withal, whan euery one taketh the matter, as said by him selfe, I wyl not here me, as an exhortour and counsellour. but lotheth me, as an accuser and rebuker of his dooing. This saith he.

Let what maner of men we shall displease with teaching them vertuously: verily suche as were a shame and rebuke to please: but sad men, chaste maydes, vertuous wyues, wise wydowes, and finally all that are true christen people, not onely in name but also in dede and with their hertes, will stande on our parte, whiche knowe and agree all in this, that nothyng can be more mylde and gentyl than the pꝛeceptes of our faith. fro the which Christ graunt vs neuer to declyne our mind and purpose one heares bredthe.

I have put in remembrance of their duetie the good and holy women but sleightly, oether now and than I take vp Marpely: bycause I sawe that only teaching sayeth but a litle, vnto those that struggle with the leader

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leader, and must be drawn. Therfore haue I spoken
somtyme the more playnly: that they myght se the fil-
thynges of theyr conditions, as it were peincted in a ta-
ble, to the intent that they shuld be ashamed, and at last
leauē their shamefull dedes. And also that good wo-
men shuld be gladder to se them self out of those vices,
and labour more to be furdur from them, and to entie
in to the abitacle of vertue. For I had leauer (as saint
Hieronymē counsaileth) aduenture my shamefastnes
a lyttell whyle, than leoperde my matter: so yet that I
wolde not fall in any vnclenlynes, which were the gret-
test shame that can be, for him that shulde be a maister
of chastitie. wherfore often tymes the reder muste vn-
derstand more in sentence than I speke in wordes.

¶ And this work most excellent & gracious princes, I
offer vnto you in like maner, as if a peinter wold bring
vnto you your owne bysage and image, mooste coun-
nyngely peynted. For like as in that purtrature you
myght se your bodily similitude: so in these bokes shal
you se the resemblaunce of your mynde and goodnes:
bycause that you haue bene bothe maide, wife, and wy-
dowe. And so you haue handled your selfe in all the or-
dye and course of your life, that what so euer you dyd,
myght be an example vnto other to lyue after. But you
had leuer y^e vertues to be praised thā your self. How be
it no man can praise the vertues of women, but he must
nedes cōprehend you in the same praise. How be it your
mind ought to be obeyed. Therfore you shal vnderstād
y^e many like vnto you be praised here by name expressely
but your self spokē of continually though you be not na-
med. For vertues can neuer be praised, but they must ne-
des be praised with al, y^e be excellent in the, though their
name

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name be not spokē of. Also your derest daughter Mari
 shal rede these instructiōs of mine, and folow in liuing,
 whiche she must nedes do if she order hir selfe after the
 example that she hath at home with hir of your vertue
 and wisedome. Noz there is no doubt, but she will doe
 after them, and except she alone of all other, disapoynt
 and begyle euery mannes opinion, she must nedes bee
 both very good and holy, that is come of you and no-
 ble kyng Henry the. viii. luche a couple of mates: that
 your honour and vertue passe all crastes in praisyng.
 Therfore all other women shal haue an example of
 your lyfe and dedes: and by those bookes that I haue
 dedicated vnto your name, they shal haue rules and
 preceptes to lyue by, and so shal they be bounden vnto
 your goodnes, bothe for that, whiche it selfe hath done
 in geuiing example, and that it hath bene the occasion of
 my wrytyng. And so I pray god geue your good
 grace longe well to fare. At Bruges the yere of
 our lordē god. M. D. and xxiii. the v. day of Aprile.



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THE FIRST BOKE OF THE INSTRUCTION OF A CHRISTEN WOMAN.

Of the bringyng vp of a maide whan ſhe is a
babe. The firſte chapter.



EABIVS Quintilian in his boke, where
he doth instruct and teache an oratour,
wylleth his begynnyng and entrance to
be taken from the cradel, and no tyme to
be slackt vnapplyed towarde thende and
purpose of the facultee entended: Howe
much more diligence ought to be geuen in a Christen
virgine, that we may bothe enfourme hir encrease, and
oꝛde it and hir instruction and entringe, and that by
and by from the milke: whiche I woulde if it were pos-
sible, wuld be the mothers. And the same counsaile gi-
ueth Plutarche and Phauorine, & many other of the
wyssest and greattest philosophers. For by that meanes
the loue shall be the more betwene the mother and the
daughter, whan none of the mothers name shall be take
from hir and put vnto any other. For nurces be wont
also to be called mothers. And y mother may more tru-
ly reken hir daughter hir own, whom she hath not on-
ly borne in hir wombe and brought in to the world, but
also hath caried styl in hir armes of a babe, vnto whom
she hath giuen tete, whom she hath nourished with hir
owne bloud, whose fleshe she hath cheryshed in hir lap
and hath cheryfully accepted & kissed the first laughes,
& first hath ioufully herde the stamaring of it, courtynge
to speke, and hath holden harde to hir best prayenge it

good lucke and fortune. These thinges shall cause and
 engendre such reuerent and inwarde loue in the dought
 ter towarde the mother agayne, that she shall be far
 more loued and sette by of hir doughter, bycause of the
 loue that she hath so abundantly conceyued toward hir
 in grene and tender age. Who can nowe expresse, what
 charite these thinges encrease among folke, whan wild
 beastes that haue no knowlage nor perceyvinge what
 loue meaneth, yet loue their nourishers and bringers by,
 nor shon the dangers of deth to defend and saue them:
 More ouer I wote not howe, but so it is, that we sucke
 out of our mothers teate together with the milke not on
 ly loue but also condicions & dispositions. And that is
 the cause saith p̄ philosopher Phauozine, that maketh
 men to maruayle why they se many children, comen of
 chaste and good women, nothyng like their parentes,
 neyther in mynd nor body. Nor the comon saying come
 by of nought, which is not vnknowen not but to childre.
 They that haue ben nurced with sowes milke haue rol-
 led in the mier. For that cause the wise man Chrysippus
 had chose the wyldest and best nurces. Whiche p̄cepte
 I my selfe wyll ensue and counsaile the mothers, that
 maie not nourish their children with their own milke, to
 do likewise. Neyerther I will so great diligence to be ge-
 uen in seeking a nurce for a boy, as for a maide. Quinti-
 lian thought it sufficient to command, that the nurces
 shulde not be foule and rude spoken, because the wares
 and maner of speakyng taken in youth, wold be harde
 to get away. As for their maners he cared not so great-
 ly, which the man child doth after lerne from home that
 at whome. And yet he doth allege the opinton of Chri-
 sippus as though he allowed the same. But the maide,
 whom

whom we wold haue speciall good requitteth al intendant both of father and mother, lest any spot of vice or vnclenlynes shulde stycke on hir: Let hir take no such thynges, neyther by hir bodily senses and wittes, nor by hir noysshing and bzingyng vp. She shall fynde here hir nurce, first se hir, and what so euer she leatneth in rude and ignorant age, that will she euer labour to countettete and folowe cunnynglye. Therfore sayncte Hieronime, whan he did teach the doughter of Aeta, he warned, that the nurce shuld be no drunkard, nor wanton, nor full of talke and chattyng.

Of the residue of hir infancie. Cap. ii.

After that shee is ones weaned and beginneth to speke and go, let al hir play and pastime be with maides of hir owne age, and within the presence either of hir mother or of hir nurce, or some other honest woman of sadde age, that maye rule and measure the plaies and pastymes of hir mind, and set them to honestie & vertue. Auoyde al mannes kin away from hir, nor let hir not lerne to delite among men. For naturally our loue continueth the longest toward them, with whome we haue passed our tyme in youthe. which affection of loue is the most stronge with women, because they be more disposed to pleasure and dalaunce. Now in that age, which can not yet discerne good from bad, they shulde be taught none yuell. And it is an vngacious opinion of them that sai, they wil haue their childe to knowe bothe good and yuell: For by that meanes they say, they shal the better flee vice and folow vertue. But it were more suerty, and more profitable, & thereto more happy, not only to do none ill, but also not ones to know

THE INSTRUCTION OF

it. For who hath not herd, that we were caste into miserie that selfe houre that the firste auncestries of mankinde knewe what was good and what was badde: And verely, fathers that will not haue their childzen vnerpert and ignozant of euil, be worthy that their childre shuld know both good and yl. And whan they repent them of their yuell doyng, shulde call yet vnto remembzance, that they learned to do yuel by their fathers mynd and wyl. Let the maide lerne none vnclenly wordes, or wanton, or vncomly gesture and mouing, of the body, not so muche as than whan she is yet ignozant what she doth and innocent. For shee shall do the same, whan she is growen bigger and of moze discrecion: and it chanceth vnto many, that what thing so euer they haue bene accustomed in befoze, they do the same afterwarde at vnwares and vnadvisedly. And often tymes such bzaydes come vpon them agaisste their will. And the worse they be, the oftener they do them. For folkes mindes beare them better awaie. Lette the father and mother be well ware, that they allowe none vncomely dedde of hir, neyther by wordes, laughynge nor countenaunce, neither kysse and embrace hir therfore: which is the foulest dedde of all. For the maide wyl labour to reherse often that which she thinketh shall please best hir father and mother. Let all hir byrnyng be pure and chaste the first peres, because of hir maners, whiche take their fyrste fymynge of that custome in youthe and infaney.

Of hir exercise.

Cap. iiii.

VWhan she is of age able to lerne any thing, let hir begin with that, which pertaineth vnto the ornament of hir sole, and the keepyng and orderyng of an house.

A CHRISTEN WOMAN.

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house. How be it I appoint no time to begynne. Some reken best to begyn at the seuenthe yere: in which opinion are Aristotel, Cratosthenes, & Chailippus, Quintilian wolde beginne at the fourthe or fyft yere. But I put al the ordyng of this matter in the discrecion of the fathers and mothers: which maie take auisement after the qualitties and complexionys of the childe, so they be not letted with inordinate affection: by reason wherof some set so much by their childzen, and care soo sore for them, that thei kepe them from al labour, lest thei shuld fal into any sicknes. So whan they wene to encrease and strength their bodie, they abuse and weaken them. The cherishynge and suffraunce of the fathers and mothers hurteth much the childzen, that geueth them an vnbidled libertie vnto vice infinite, and specially the maydes. But these be refrained and holden vnder, for the most parte by feare: which if it lacke, than hath she al the byddell of nature at large, and renneth headling vnto mischief, and downeth hir selfe therein: and cometh not lightly to any goodnes, without she be of nature such as we may see some. Therfore let hir both lerne hir boke, and beside that to handle woll & flaxe, whiche ar two craftes, yet left of that olde innocent world, both profitable and keepers of temperance, which thing specially women ought to haue in pryce. I wyl medle here with no low matters, lest I shuld seme to make much ado about things that be so simple for my purpose. But I wolde in no wise that a woman shuld be ignorant in those feares, that must be done by hand, no not though she be a pices or a quene. For what can she do better or ought to do rather, what time she hath tyd hir busines in hir house: Shuld she talk with men or other women

And what shall she still take of: Shall she neuer holde
 hir peace: O: Shall she lye and muse: what I pray you:
 womans thought is swyft, and for the moste part un-
 stable, walkyng and wanderyng out from home, & sone
 wyl slide, by the reason of it own slippernes, I wote not
 how far. Therfore redyng were the best, & therunto I
 geue them counsaile specially. But yet when she is tery
 of redyng, I can not se hir idel, as it were the women of
 Perseland, drowned in volupties and pleasures, sitting
 amonge the company of gelded men, singing and ban-
 ketyng continually, whiche pleasures were oft chaun-
 ged and renewed to eschewe teduousnes, and thend of
 one pleasure was the begynnyng of an other folowing.
 Saynt Hieronymus wold haue Paula to handle wolle,
 that most noble woman comen of the bloud of Scipio
 and Gracchus, which was also descended of the linage
 of kyng Agamemnon the prince of all kynges, and to
 lerne to dresse it, and to hold and occupie a rock, with a
 woll basket in hir lap, and turne the spindle, and drawe
 forth the threde with hir own fingers. And Demetrius
 which was as great of byrth, as mighty of possessions
 as shee, hee had haue wolle in hir handes, and hir selfe
 either to spyn, to warpe, or elwynde spindels in a case,
 for to throw wofe of, & to winde on clewes the spinning
 of others, and to orde such as shuld be wouen. For the
 dresyng of woll hath ben ever a honest occupation for
 a good woman. In Rome all maydes, when they were
 fyrste marryed, brought vnto theyr husbandes house
 distaffe and spindel with wolle, and wiped, striked, and
 garnished the postes with wolle. which thyng was a
 gret ceremony with them. And after she shuld be made
 lye on a selle with wolle, that she myght lerne, what she
 ought

ought to do at home. Than afterwarde she shulde saie
these wordes vnto hir husband, where as thou art Cai
us, there am I Caia. Nowe was this Caia Tanaquil
an Etruscan bozne, a very noble woman and a sadde,
wyfe vnto king Tarquin Priscus. which Caia Tana-
quil vsed al hir labour in woll. Therfore after hir deth
she was worshipped for a goddes, & hir image set by
with a rocke, as a token and a signe of chastitee and la-
bour. Also there was a custome to cry at y wedding of-
tentimes, Thalassio, Thalassio, that is as ye wold say,
The wol basket, The wol basket. To thentent the new
married wife shuld remembre, what she shuld haue to do.
Therfore it was rekened a sygne of a wise and a chaste
woman to do that busynesse. The kynges son of Rome,
and noble yong men of the kynges bloude, whan they
fel at argument about their wyues, and came sodainly
home to Rome, they found other of the kynges daugh-
ters in lawe among their companions and mates ma-
kyng good chere. But they founde Lucretia sittynge
at hir wolle, vntyll late in the nyght, and hir maydes,
busy about hir, in hir owne house: Than all they by
one assent gaue hir the pryce of goodnes and chastitee.
What tyme al the empire & dominion of Rome was in
Augustus handes, yet he set his daughters & his nieces
to worke vpon woll. Likewise Terence, where he doth
describe a sobze and a chaste yonge woman, sayth: Get-
tyng hir liuyng by wolle and webbe. And Salomon
where he dothe speke of the praise of an holpe woman,
saith. She sought for wolle and flaxe, and wrought by
the counsaile of hir handes. For it maketh no force, af-
ter my mynd, whether it be wolle or flaxe, for bothe per-
teyne vnto the necessary bles of our lyfe, and be honest
occupations.

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occupacions for women. Anna, mother vnto Samuel the prophet, made with hir owne handes a linnen rochet for hir son. The most chaste queene of Ithace Penelope passed the xx. yeres that hir husband was away, with weauynge. Quenes of Macedony and Epyre weaved garmentes with their owne handes, for their husbandes and bzetherne, and fathers, and childzen: of which manner garmentes, king Alexander shewed some vnto the quenes of Perselande, that his mother and sisters had made. Writers of histories make mencion, that in olde tyme there was wont in Spayne, great wagers to be layde, who shulde spyn, or weave most, and tymes were apoynted to bynge forth their worke to shewe it, and geue iugement of it. And great honour and pzeile was geuen vnto them, that laboured most and diligentlest. And yet vnto this day remaineth the same mynde and loue of sobye sadnes in many, and thapplyng of theyr worke is boasted and talked of. And among al good women it is a great shame to be idel. Therfore quene Isabel, kyng Ferdinandos wyfe, taught hir daughters to spyn, sew, & peint: of whome two were quenes of Portugal, the thirde of Spayn mother vnto Carolas Cesar, And the fourth the most holy and deuout wife vnto the most noble prince Arthure, bzother vnto our most gracious soueraygne lord kyng Henry the eyght. Let the maid also lerne cokery not that flubbering and excellence in meates to serue a great meny, ful of delycious pleasures and glotony, which cokes medle with, but sobye & inensurable, that she may lerne to dresse meate for hir father, and mother, and bzetherne, whyle she is a maide: and for hir husband and childzen, whan she is a wyfe: and so that she gette hir great thanke bothe of the
one

one and thother, whan she dothe not laye all the labour
vpon the seruauntes. But her selfe prepare such thinges
as shalbe moze pleasant vnto hir father and mother, bre
thren, and husband, and children, than if they were dres
sed by seruauntes. And that the moze pleasaunt, if they
were sicke. Noz let no body lothe the name of the kechin
namely being a thing very necessary, without the which
neither sicke folkes can amed, noz hole folkes lyue. The
whiche occupacion Achilles bothe a kyng and a kinges
son, and a lorde mosse noble, dyd not disoayne to do. For
what time Ulysses and Nestor came to him, for agrement
betwene him and Agamemnon, he laide the tables hym
selfe and tucked vp his clothes, & went in to the kechin,
and prepared theyr meate, to make the noble princes so
bze and temperate chere, whom he loued so wel. Also it is
a thyng partaining vnto temperaunce and honestie, for
whan the maistres or hir daughter is by, all thyng is
done the moze dyligently. What deyntynes of hande is
that, and what lothing of the kechin, that they may not
abyde to handle or se that whiche their father or, mother
or husband or brother, or elles their child must eate. Let
them that dooe so, vnderstande that they beray and fyle
their handes moze whan they lay them on an other man
than their owne husband, than thoughe they babled and
blacked the in sout. And that it is moze shame to be sene
in a daunce than in the kechin, and to handle wel tables
and cardes, than meat. And worse becometh a good wo
man to tast a cuppe of drinke in a feast or a banquet, rea
ched vnto her by an other man than to taste a suppyng
in the kechin to giue her husbände Therfore by my coun
sayle a woman shall lerne this crafte, that she may in e
uerie tyme of hir lyfe please hir frendes, and that the

C meate

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meate mai come moze clenly vnto the table. I haue sene in Spain and in France, y haue mended of their sicknes by meates dresled of their wines, doughsters, oz doughsters in lawe, and haue euer after loued theim farre the better for it. And againe I haue sene, that haue ben hated, as daughter of the father, and daughter in lawe of the father in lawe, and wyfe of hir husbände, because they haue saied, they coude not skele of coquery.

Of the learnyng of maydes. Cap. iiii.

Of maydes some be but lyttel meete for learnynge, Lyke wyse as some men be vnapt: againe some be euen borne vnto it, oz at leste not vnfete for it. Therfore thei that be dulle are not to be discoraged, and those that be apt, shuld be herted and encouraged. I perceiue that learned women be suspected of many: as who saith, the subtiltee of learning shuld be a nourishment for the maliciousnes of their nature. Merely I do not allowe in a subtil and crafty woman suche lernyng, as shuld teach hir disceite, and teach hir no good maners and vertues: Notwithstanding the preceptes of liuing, and the examples of those that haue liued well, and had knowlage together of holines, be the keepers of chastitee & purenes, and the copies of vertues, and pryckes to prycke and to moue folkes to continue in them. Aristotel asketh a questiō, Why trompettes and minstrilles that playe at festis for wagis, and resorthinges and gatherynge of people, whom the grekes cal in their language, as ye wold say, Bacchus seruantes be euer geuen vnto pleasures, and no goodnesse at al but spende out theyr thryft and theyr lyfe in naughtynes. He maketh answer hym selfe, that it is so, because they be euer among volupties and pleasures,

ſures and bankettyng, noz here any time the preceptes
of good liuing, noz regarde any man that liueth wel, and
therfore they can lyue none other wiſe, than they haue
learned, either by ſeyng oz hearyng. Now haue thei herd,
noz ſene neither vſed any thing, but pleaſure and beaſtli-
nes, amonge vncomely cryng and ſhouttyng, amonge
dauncers and kiſſers laughers and eaters, drunkerds
and ſpewers, amonge folke drowned in excedyng ouer
muche ioye and gladnes all care and mynde of goodnes
laide apart. Therfore muſt thei nedes ſeek ſuch thinges
in their condicions all theyr life. But you ſhall not light-
ly fynde an yll woman excepte it be ſuche one, as either
knoweth not, oz at leſt may coſidereth not what chaſtitee
and honeſty is woorth, noz ſeeth what miſchiefe ſhe dothe
whā ſhe forgoeth it, noz regardeth howe great a treaſure
for how ſoule, for how lyght, and traſtozy an image of
pleaſure ſhe changeth, what a ſort of vngaciousneſſes
ſhe letteth in, what tyme ſhe ſhutteth forth the chaſtite, noz
pondzeth what bodily pleaſure is, how vaine & folyſhe
a thing, whiche is not woorth the turnyng of an hande,
not onely vnwoorthy, wherfore ſhe ſhulde caſt aboate that
which is moſt goodly treaſure, that a woman can haue.
And ſhe that hath learned in bookes to caſt this and ſuch
other thynges, and hath furniſhed and ſenſed hir minde
with holy counſailes, ſhall neuer find to do any vilany.
For if ſhe can finde in hir herte to do naughtily, hauyng
ſo many preceptes of vertue to kepe hir, what ſhulde we
ſuppoſe ſhe ſhuld do, hauyng no knowlage of goodnes at
all and truly if we wold cal the old woold to remembzance
and reherſe their tyme, we ſhall finde no learned woman
that euer was yll, where I coude bryng forth an hun-
dred good, as Cornelia the mother of Gracchus, whiche

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was an example of al goodnes and chastitie, and taught
hir children hir owne selfe. And Portia the wife of Brutus,
that toke of hir fathers wysedome. And Cleobula
daughter of Cleobulus, one of the .vij. wise men, whiche
Cleobula was so geuen vnto lernyng and philosophie,
that she clerely despised al pleasure of the body, and liued
perpetually a mayde, at whome the daughter of Pytha-
goras the philosopher toke example, whiche after hir fa-
thers death was the rular of his schole, and was made
the maistres of the college of virgins. Also Theaneo,
one of the same sect and schole, doughter vnto Metapō-
tus, which had also the gifte of prophesy, was a woman
of singular chastitee. And saint Hieronime saith, that y.
Sibilles were virgins. Also Cassandra, and prophetes
of Appollo, and Juno at Crissa, were virgins. And that
was a common thing, as we rede, that those women that
were prophetes, were virgins eke. And she y answered
such as came to aske any thing of Appollo in the Delphis
was euer a virgine, of whom the firste was Phemone,
whiche first found verse roial. Also Sulpitia wyfe vnto
Caleno, lefte behynde hir holy preceptes of matrimo-
ny, that she had vsed in hir liuyng hir selfe, of whom the
poet Martial writeth on this wise.

Redeth Sulpitia all yonge women,

That cast your mynde to please one man.

Redeth Sulpitia also all men

That dooe entende to please one woman.

Of honest and vertuous loue doth she tell,

Chast pastymes, plaies, and pleasure,

Whose bokes who so considereth well,

Shall saie there is none holier.

And it is plainely knowen, that no man in that tyme
was

A Christen woman

bii.

was moze happy of his wyfe than was Caleno of Sulpitia. Hortetia the doughter of Hortentius the oratoure, dyd so resemble hir fathers eloquence, that she made an oracion vnto the iudges of the citie for the women, which oracio the successours of that tyme dyd rede, not only as a laude and prayse of womens eloquence, but also to lerne cunnyng of it, as well as of Cicero or Demosthenes oracions. Edesia of the citie of Alexandze, kinswoman vnto Sirian the philosopher, was of so great learnyng and vertuous disposycyon, that she was a woundze vnto all the woorld in hir tyme. Cozinna Theia a vertuous woman ouer came the poete Pinder. v. tymes in verses. Paula the wyfe of Senec, enfourmed with the doctrine of hir husband, folowed also hir husband in condicions. And Senec hym selfe maketh sorowe, that his mother was not wel lerned in the preceptes of wyse men, which she had ben entred in at hir husbandes commaundment. Argentaria Dolla, wyfe vnto the poet Lucan, whiche after hir husbandes death corrected his booke, and it is saied, that she helped hym wyth the makynge, was a noble woman of birth, ryche, and excellent of beautye and wyrt, and chastitee of whom Calliope in Statius speaketh thus vnto Lucan,

I shall not geue the onely excellence in making,
But also bynde in maryage the vnto.

One mete for thy wytte and great cunnyng,

Such as Venus wold giue or the goddesse Juno

In beaute, symplitie, and gentylnes

In byrthe, grace fououre and riches.

Also Diodorus the logicyan had .v. doughters excellent in lernynge and chastitee: of whom Philo, maister vnto Carneades, writeth the history, zenobia the queene of

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Palmyra, was learned bothe in latine and greeke, and wrote an historie, of whome, with other mo in the next boke, I shall tel the meruailous chastitee. I nede not to reherse the Chyristen women, as Tecla discipule of Paule a scholer mete for suche a noble maister, and Cateryne of Alexandria, doughter vnto Costus, whiche ouercame in disputacions the greatest and moste exercised philosophers. There was one of the same name Catharyne Senensis, a wondrous cunnynge mayde, whiche hath lefte behynde hir exammples of hir wytte: in the whyche doth appere the purenes of hir moste holy mynde. For we nede not to enuy the pagans of their poetis, whyche haue in one house foure maydes all poetis, the doughters of Philip. And in saint Hieronunes tyme all holy women were very well learned. Wolde god that now a daies many, olde men were able to bee compared vnto them in cunnynge. Sainte Hieronime wyrteth vnto Paula, Leta, Eustachium, Fabiola, Marcella, Furia Demetrias Salma and Hierontia: Saint Ambrose vnto other: Saint Augustine vnto other and all maruailous witted well learned and holy. Valeria Proba, whiche loued hir husbände singularlye well, made the lyfe of our lord Chyriste out of Virgils verses. Writers of Cronicles saie, that Theodosia, doughter vnto Theodosius the yonger, was as noble by hir learnynge and vertue, as by hir Empire, and the makynge that be taken out of Homer named Centones be called hers. I haue red epistoles and cunnynge workes of Hildegard a mayde of Almayne. There hath ben seene in our tyme the foure doughters of quene Isabel, of whom I spake a litell befoze, that were well learned all. It is tolde me with greate praisse and maruaile in many places of this coun-

a chzisten woman.

biiij.

countray, that dame Joanne, the wife of kyng Philippe, mother vnto Carolus that now is, was wonte to make answeres in latine, and that without any study, vnto the oracions that were made after the custome in towne, vnto newe princes. The same saith every body by the other. ii. sisters, which be dead in Portugal. Then whiche iiii. sisters there were no quenes by any mannes remembrance moze chaste of body thanne they, none of better name, none better loued of their subiectes, nor moze fauored, nor better loued their husbandes, none that moze lowely dyd obey them, nor that kepte bothe them and all theirs, better without spotte of vilany, there were none that moze hated filthynes and wantonnes, none that euer dyd moze perfectly fulfyll all the poyntes of a good woman.

Now if a man maie be suffered amonge queenes to speke of moze meane folkes, I wold reken amonge this sort the daughters of S. T. M. Kn. M. C. and C. & with them their kynnes woman M. G. whome their father not content onely to haue the good and very chaste, wold also they shuld be well learned, supposing, that by that meane they shuld be moze truely and surely chaste. Wher in neyther that great wise man is disceined, nor none other that are of the same opinion. For the study of learning is such a thing, that it occupieth ones minde holly, and lifteth it vp vnto the knowlage of most goodly matters, and plucketh it from the remembrance of such thynges as be foul. And if any such thought come in to their mynde, either the minde, well fortifyed with the preceptes of good lyuing, auoydeth them awaie, or els it geueth none hede vnto those thynges that be vile & foule, whan it hath other most goodly and pure plesure, where
with

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with it is delyted. And therfore I suppose that Pallas the goddess of wysdome and runnyng, and all the Muses, were feigned in olde tyme to be virgynnes. And the mynde, set vpon lernyng and wysedome, shall not only abhorre from foule lust, that is to saie the moste whyte thyng from sout, and the moste pure from spottes: But also they shall leaue all suche lyght and trifyng pleasures wherin the lyght fantasies of maidens haue delite, as songes, daunces, and suche other wanton and pyuishe plaies. A woman sayth Plutarcke, geuen vnto lernyng, wyll neuer delyte in daunsyng. But here parauenture a man wolde aske, what lernyng a woman shuld be set vnto, and what shall she study: I haue tolde you. The study of wysedom, the which doth enstruct their maners, and enfourm their liuyng, and teacheth them the waie of good and holy lyfe. As for eloquence I haue no great care, nor a woman nedeth it not, but she nedeth goodnes and wysedome. Nor it is no shame for a woman to holde hir peace, but it is shame for hir and abominable to lack discrecion, and to liue yll. Nor I wyl not here condempne eloquence, which both Quintilian, and saint Hieronime folowynge hym, say, was preysed in Cornelia the mother of Gracchus, and in Hortentia the doughter of Hortentius. If there maie be founde any holy and wel learned womā, I had leauer haue hir to teach them. If there be none, let vs chose some man either wel aged, or els very good and vertuous, which hathe a wyfe and that ryght fayre ynough, whom he loueth well, and so shall he not desyre other. For these thynges oughte to be sene vnto, for as moche as chastitee in bringyng vp a woman requireth the moste dylgence, and in a maner al to gither. When she shalbe taught to rede, let those bookes be taken
in

A christen woman.

R.

in hande, that maie teache good maners. And whan she shall learne to write, let not hir example be boyd verses, nor wanton or triflynge songes, but some sad sentence, prudente and chaste, taken out of holy scripture, or the saynges of philosophers, whiche by often writyng she maie fasten better in hir memory. And in learning, as I poynte none ende to the manne, no more I dooe to the woman: sayng it is mete that the man haue knowlage of many and diuers thinges, that maie both profite himselfe & the comon welthe, bothe with the vse and encreasyng of learning. But I wold the woman shuld be al together in that parte of philosophy, that taketh vpon it to enforme, and teache, and amende the condicions.

Finally lette hir learne for hir selfe alone and hir yonge childrene, or hir sisters in our lord. For it neyther becometh a woman to rule a schoole, nor to lyue amonge men, or speke abroad, and shake of hir demurenes and honestee, either all together or els a great parte: whiche if she bee good, it were better to bee at home within and vnknewe to other folkes. And in company to holde hir tonge demurely. And let fewe se hir, and none at all here hir: The apostle Paule the befall of election, enfourmyng and teachyng the churche of the Corinthis with holy preceptes, saithe: Lette your women holde their tonges in congregacions, nor they be not allowed to speake, but to be subiecte as the lawe biddeth. If they wolde learne any thing, let them aske their husbandes at home. And vnto his disciple Timothe, he writethe on this wise: Let a woman learne in silence with a subiection. But I geue no lycence to a woman to bee a teacher, nor to haue auctoritee of the man, but to be in silence. For Adam was the fyrst made, and after Eue, and

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Adam

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Adam was not betraied, the woman was betraied into the breche of the commaundement. Therfore because a woman is a frayle thyng, and of weake discreacion, and that maie lyghtly be disceiued, whiche thyng our fyrste mother Eue sheweth, whome the deuyl caught with a lyght argument. Therfore a woman shulde not teache leaste whan she hath taken a false opinion and beleue of any thyng, she spred it in to the hearers, by the auctorite of maistershyp, and lyghtly byynge other in to the same errour: for the learners commonly doo after the teacher with good wyll.

¶ What bookes be to be redde, and what not. Cap. v.

Saynte Hieronymus wyrtynge vnto Leta of the teaching of Paula, commaundeth thus: Let hir learne to heare nothyng, nor speake, but it that pertaineth vnto the feare of god. Nor there is no doubt, but he wil counsaile the same of reading. There is an vse now a daies worse than amonge the pagans, that bookes wyrtten in our mothers tonges, that be made but for idel men and women to reade, haue none other matter but of war and loue: of the whiche bookes I thinke it shall not nede to geue any preceptes. If I speake vnto Christen folkes, what nede I to tell what a mischiefe is towarde, whan strawe and dry woode is caste into the fyre? Yea but these be wyrtten saie they, for idell folke, as thoughe idelnes were not a vice great enough of it selfe, without firebrandes be put vnto it, wherewith the fyre maie catche a man all together, and more hote. What shoulde a maide do with armour? Whiche ones to name were a shame for hir. I haue hearde tell, that in some places gentiltwoomen behold merueilous busily the plaies and iustinges
of

of armed men, and geue sentence and iudgement of the: and that the men feare and set more by their iudgementes than the mens. It can not lyghtly bee a chaste maide, that is occupied with thinkyng on armoure, and turney, and mans valiaunce. What places amonge these befoze chastite vnarmed and weake: A womā that vseth those feates, drinkeþ poyson in hir herte, of whom this care and these woordes bee the playne saieynges: This is a deadlye sickenes, noz yet oughte to be shewed of me, but to be couered and holden vnder, leaste it hurt other with the smel, and defile them with the infection. Therfoze whan I can not tell, whether it bee mete for a Chzisten man to handle armour, howe shulde it be leaful for a woman to loke vpon them, yea though she handle them not, yet to bee conuersante amonge them with herte and mynde, whiche is worse: More ouer, wher to readeþ thou other mennes loue and glosynges woordes, and by littell and littell drinkeþ the enticementes of the poyson vnknowing, and many times ware and wittynge: For many, in whome ther is no good mynde al redy, reden those bokes, to kepe the selfe in the thoughtes of lohe. It were better for them not only to haue no learning at all, but also to le. thei eies, that thei shuld not reade, and thei eares, that thei shulde not here. For as our lozde saith in the gospel: It were better for them Mat. xvi. 18 to go blind and desse into life, than with. ii. eies to be cast into hell. This mayde is so vyle vnto Chzisten folkes, that she is abominable vnto pagans, wherfoze I wonder of the holy preachers, that whan they make great ado about many small matters, many times: they cry not out on this in enery sermone. I meruaile, that wyse fathers will suffre their doughters, or that husbandes

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will suffre their wpyues, as that the maners and customes of people wyll dissemble and ouer loke, that women shall vse to reade wantonnes. It were syttyng, that common lawes and officers shulde not onely loke vpon the courtes and matters of sute, but also mattiers bothe commune and priuate. Therfore it were conuenient by a commune lawe to put awayne foule rebaudy songes, out of the peoples mouthes, whiche bee so vbled as though nothing ought to bee songen in the citee, but foule and fylthy songes, that no good manne can heare withoute shame, nor no wyse man withoute dyspleasure. They that made suche songes, seeme to haue none other purpose, but to corrupte the maners of yonge folkes, and they dooe none other wyse, than they that infecte the common welles wyth poyson. What a custome is thys that a songe shall not be regarded, but it bee full of fylthynges. And this the lawes oughte to take hede of, and of those vngacious fokes, suche as bee in my countrey in Spayne: Amadise, Flozysande, Tirante Cristane, and Celestina the baude, mother of naughtynes. In Fraunce: Lancelote du Lake, Paris and Vienna Donthus and Sidonia, and Melucyne. In Flaunders: Flozy and whyte flosore Leonell and Canomoure Curias and Florete, Pyramus and Thisbe. In Englande: Parthenope, Genarides, Hippomadon, Willyam and Meliour, Libius, and Arthur Guye Beuis and many other. And some translated out of latyne into bulgare speaches, as the vnsauery conceites of Poggius, and of Aneas Silvius, Curialus and Lucretia. Whiche bookes but ydle men wzote vblearned, and set al vpon fylth and viciousnes, in whome I wonder what shulde delyte men, but that vice pleaseth them so muche. As for learning,

nyng, none is to be loked for in those men, whiche sawe neuer so muche as a shadowe of learnyng them selfe.

And whan they tel ought, what delyte can bee in those thynges, that be so playne and folythe lies: One kylleth .xx. hym selfe alone an other .xxx. an other wounded with. C. woundes and leste deade ryseth vp agayne, and on the nexte daie made hole and strong, ouercometh ij. gyauntes, and than goeth awaie loden with golde, and syluer, and precious stones, mo than a galy wolde cary awaie. What a madnes is it of folkes, to haue pleasure in these bokes: Also there is no witte in them, but a fewe wordes of wanton lust, which be spoaken to moue hir mynde, with whome they loue, if it chaunce she bee stedfast. And if they be red but for this, the beste were to make bokes of baudes craftes, for in other thynges, what crafte can be had of suche a maker, that is ignorant of all good crafte: For I neuer hearde man saie, that he lyked these bokes, but those that neuer touched good bokes. And I my selfe sometime haue red in them but I neuer founde in them one stepe either of goodnes or witte. And as for those that praise them, as I know some that doo, I will beleue them, if they prayse them after that they haue reade Cicero and Senec, or saint Hieronymes, or holy scripture, and haue mended theyr lyuyng better. For often tymes the onely cause why they praise them, is because they se in them theyr owne condicions, as in a glasse. Finallye thoughte they were neuer so wyttie and pleasante, yet wolde I haue no pleasure infected with popson, nor haue no woman quickened vnto vyce. And verily they be but foolishe husbendes and maddes, that suffer their wyues to waxe moze vngraciously subtle by readyng of suche bokes. But

D.iiij. wherto

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wherto shulde I speake of foolyshe and ignorant writers, seynge that Ouide wolde not, that he that entendeth to flee vnchast maners, shuld ones touche the most witty and well learned poetes of the grekes and latins, that wrote of loue. What can be tolde more plesant, more swete, more quicke, more profitable, with all maner of learning, than these poetes, Calimachus, Phileta, Anacreon, Sappho, Tibullus, Propertius, and Gallus: Whiche poetes all Grece, all Italy, yea and all the worlde setteth great price by: and yet Ouide byddethe chaste folkes let them alone, sayng in the seconde booke of the Remedies of loue.

Though I be lothe, yet wyll I saye,
With wanton poetes thou do not mell.
Ha myne owne vertues nowe I cast awaie.
Beware Calimachus: for he teacheth well
To loue, and Couis also wel as he,
And olde Anacreon writeth full wantonly,
And Sappho eke often hath caused me
To deale with my lady more liberally.
Who can escape free, that readeth Tibullus
Or Propertius, whan he dothe synge
Unto his lady Cynthia? Or els Gallus:
And my bookes also sounde suche lyke thyng.

They sounde so in dede, and therfore was he banys-
shed, nothyng without a cause of that good pryncce.
Wherfore I prayse greatly the sayde maners eyther of
that tyme or elles of that pryncce. But wee lyue nowe in
a Christen countrey, and who is he that is any thyng
displeased with makers of suche bookes nowe adaiers:
Plato casteth out of the common welthe of wyse men,
whiche he made, Homer and Hesiodus the poetes: and
yet

A christen woman.

xij.

yet haue they none yll thing in comparyson vnto Ouides
 bokes of loue, whiche we reade, and cary theym in our
 handes, and learne them by herte, yea and some schoole
 maisters teach them to their scholers, and some make
 expolicions and expounde the vices. Augustus banished
 Ouide hym selfe, and thynke you than that he woulde
 haue kepte these expolitours in the countrey: excepte a
 man would reken it a worse dede to wyte vice than to
 expounde it, and enfourme the tender myndes of yonge
 folkes therewith. We banyshe hym that maketh false
 weyghtes and measures, and that counterfeteth coyne,
 or an instrumente: And what a worke is made in these
 thinges for smalle mattiers. But he is had in honoure,
 and counted a maister of wysedome, that corruptethe
 the yonge people. Therfore a woman shulde beware of
 all these bokes, lyke wyse as of serpentes or snakes.
 And if there be anye woman, that hath suche delyte in
 these bokes that she wyll not leaue them oute of hir han-
 des: she shulde not onely be kepte from them, but also
 if she reade good bokes with an yll wyll and lothe ther-
 to, hir father and frendes shulde prouide that she maie
 be kept from all readyng, And so by disuse, forget lear-
 nyng, if it can be done. For it is better to lacke a good
 thyng, than to vse it yll. For a good woman will take
 no suche bokes in hande, nor fyle hir mouthe with them:
 And as muche as she can, she wyll go aboute to make o-
 ther as lyke hir selfe as she maie, bothe by doyng well,
 and teachyng well, and also as far as she maie rule by
 commaundyng and charyng. Nowe what bookes
 oughte to bee reade, some, euery bodye knoweth, as the
 gospelles, the actes, the epistles of the apostels, and the
 olde Testament, saint Hieronymy, saint Ciprian, Au-
 gustine,

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gustyne, Ambrose, Hillary, Gregorpe, Plato, Cicero, Senec, and suche other. But as touchyng some, wyse and sad men must be asked counsaile of, in them. For the woman oughte not to folowe hir owne iudgemente, lest whan she hath but a lyght entring in learning, she shoulde take false for true: hurtfull in stede of of holosome folyshe and peuysshe for sad and wyse. She shall fynde in suche bokes as are woorthye to be read, all thynges moze wittty, and full of greater pleasure, and moze sure to truste vnto: whiche shall bothe profyte the lyfe, and maruailously delyte the mynde. Therfore on holy daies continnally, and sometyme on workyng daies, let hir reade or here such as shall lifte vp the mynd to god, and set it in a Christen quietnes, and make the living better. Also it shoulde be beste afoze shee go to masse, to reade at home the gospel and the epistole of the dawe, and wryth it some expolicion, if she haue any. Nowe whan thou comest from masse, and hast ouer looked thy house as muche as pertaineth vnto thy charge, reade with a quiete minde some of these that I haue spoken of, if thou canst reade, if not, here. And on some workyng daies do likewise, if thou be not letted with some necessary busynes in thy house, and thou haue bokes at hande: and specially if there be any longe space betwene the holy daies. For thinke not that holy daies be ordeined of the churche to playe on, and to sitte ydell, and talke with thy gossypes: but vnto the entente that than thou maiest moze intentiuely, and with a moze quiete minde, thynke of god, and thys lyfe of ours, and the lyfe in heauen, that is to come.

Of

A chryſten woman.

xlii.

C Of byrginitee. Cap. vi.

Now we wyll I talke all together wyth the mayde hir ſelfe: whyche hathe wythin hir a treaſure wythoute compariſon, that is the pureneſſe bothe of bodye and mynde. Nowe ſo manye thynges come to my remembraunce to ſaye, that I woot not where is beſte to begyn: whether it were better to begynne where as ſaincte Auguſtine dothe, tohan he wyll intreate of holy byrginitee. All the holye Churche is a byrgine, married vnto one huſbande Chriſte, as ſaincte Paule wyrteth vnto the Corynthies. Than what honoure be they woorthye to haue, that be the members of it, whych kepe the ſame offyce in fleſhe, that the hole Churche keepeth in faythe, whyche foloweth the mother of hir huſbande and lorde: for the church is alſo a mother and a byrgine. Nor there is nothyng that oure Lorde delyteth moze in, than virgines: nor wherein aungels moze gladye abyde, and playe wyth, and talke wyth. For they bee virgines alſo them ſelfe, and their lorde, whiche wolde haue a byrgine vnto his mother, and a byrgine to his moſte deere diſciple, and the church his ſpouſe a byrgine. And alſo hee married vnto hym ſelfe other virgines, and goethe vnto mariages wyth virgines. And whyther ſo euer he goeth, that lambe wythoute ſpote, whiche made vs cleane wyth his bloude, an hundred and .xl. thouſande virgins folowe hym. It is wrytten in the canticles: Our ſyſter is a lytle one and hathe no breaſtes. Whether that bee the ſaying of Chriſte or aungelles to the ſoule, in whom ſtandeth the verye byrginitee pleaſante vnto god. All glorie of the kynges daughter is inboard, ſayth David in the pſalme. There is that golden clothynge, there

Cant. viii.

Pſa. xlii.

E. is

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is the garmente sette and powdred with so manye vertuous and precious stones. Bee not proude maide, that thou arte hole of bodye, if thou bee drunken in mynde: noz because no man hath touched thy body, if many men haue perced thy mynde. What auailleth it, thy bodye to be cleane, whan thou bearest thy minde and thy thought infected with a foule and an horrible blotte. O thou maide, thy minde is wythered by bournunge with mannes heate, noz thou freteste not with holpe loue, but hast dried vp all the good fattenes of the pleasures of paradise. Therefore arte thou the foolyshe maide, and hast no oyle, and whyle thou rennest to the sellar, arte shutte forth. And as oure lord in the gospel thzetneth: whan thou comdest againe, and knockeste, thou shalte be answered: who arte thou? I knowe thee not. Thou shalte saye then: knowest thou not this bodie closed and vntouched of men? Our lord shall say againe: I see not the bodye: I see the soule open vnto men, and vnto deuilles worse then men, and often knocked at. Thou art proude mayde, because thy bealye hathe no cause to swell, whan thy mynde is swollen, not with mannes seede, but with deuilles. For here howe wel thy spouse lyketh thee, thou knoweste not thy selfe. O moste goodlye of all women, come forth and folowe the steppes of thy flockes, and feede thy kyddes by the tentes of the heard men. Thou knoweste not howe all onely virginitee is good, thou art not my spouse, come forth, and go after the steppes of those flockes, whome thou haste nozysed in thy mynde. And sith thou doest not feede my kiddes, fede thine own. Thou louest not me so muche, that am onely the hyghest and the beste hearde man. Carye neere the tentes of the herde men, whom thou folowest, for if thou folowedest me,

Mat. xxi.

Lant. vi.

a christen woman.

ciii.

me, onely one herdeman shulde be knowen vnto the, and not many. For he wyll haue all to bee plaine and euen. Thy wombe swelleth not nor there is no cause why nor lette not thy mynde than swell, nor let there bee no cause why. I prae the vnderstande thyne owne goodnesse mayd, thy pryce can not be esteemed, if thou ioyne a chaste mynde vnto thy chaste body. if thou shutte vppr bothe bodye and mynde, and seale theim with those seales that none can open, but he that hath the keye of Dauid, that is thy spouse whiche resteth so in the, as in a temple mooste cleane and goodly. Thinkest thou this any smal thyng, that thou maiste receiue onely by purenesse that thyng, whiche can not bee comprehended in this hole worlde. How glad is a woman, if she beare in hir wombe a childe, whiche shalbe a kyng. But thou bearest a kyng all redy not onely in thy wombe, but also in thy minde whiche is more goodly, yea and that suche a kyng, in whose garment this tytle of dignitee is written: Kyng of all kynges, and lord of all lordes. Of whome prophetes haue prophesied, and his reygne is the reygne of all worldes, whose reigne the angell told shulde haue none ende. Let vs nowe lyfte vp our selfe aboue the common people, and let vs dispute this most goodly mattier with sainte Augustine: but yet so that thou maiest perceiue vs: and doubtles thou shalte perceiue vs better than we shal our selfe. For we speake of thy goodnesse, whiche thou arte not ignorant of: and we shewe the that thyng, that thou haste within the. The holy virgyn our lady conceived fyrste in hir mynde our lord Christe, and after in hir body. And it was a more honorable, noble, and excellent thyng to conceiue in mynde than in body. Wherefore thou arte partner of the

Apo. iii.

Apo. xix.

C.ii.

more

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more excellent conception. O happy art thou, that arte
meruailously mother vnto an excellent and merueilous
childe. Our lord in the gospel, whan the woman saide
Blessed bee the wombe that beare the, and the brestes
that thou suckedst: he answered, Nay, But blessed be
they that here the worde of god, and kepe it. And whan
the Jewes tolde hym that hys mothere and brethrene
taried hym with out, he asked them: who is my mother
and my brethrene? And poyntyng his hande toward
his disciples: Those be saied he, my brethren and mo-
ther, and who so els obeyeth the commaundement of my
father. Wherefore virgins and all holy soules engen-
dre Chyste spiritually. Howe be it corporally onely one
virgine dyd beare god and man, whiche is spouse and
also father vnto all other virgines. O thou maide thin-
kest thou this but a smalle thyng that thou arte bothe
mother, spouse, and doughter to that god, in whome
nothyng can be but it be thyne: and thou maieste witte
good ryght chalenge for thine: For bothe thou getteste
and arte gotten and married vnto hym. If thou woldest
haue a fayre spouse it is saide by hym: Thou arte beau-
tifull aboue the childrene of man, grace is diffused in
thy lippes. If thou Woldest haue a riche husbnde thou
maiest here saide of hym: Honoure and ryches is in his
house, If thou woldest haue a gentelman, he is goddes
sonne, and rekeneth fourtene kynges in his petegrewe,
and his generacions can not be expessed, and the aun-
ciant of his stocke is before the making of the worlde,
tyme euer lastyng. If thou woldest haue a myghety
husbnde, It is saide by hym: He is wyse in herte, and
mightee in strengthe. And in the .xliii. psalme: Gyrd the
with thy sworde vpon thy thygh most myghtily. If thou
woldest

Luc. vi.

Mat. xii.

Psal. xlv.

Job. ii.

a christen woman.

xb.

wouldest haue a good one, thou shalt here nothing oftener of hym, than that he is the beaste, If thou wouldest haue one of greate possessions, thou redest of hym, that all thynges bee subiecte vnder his feete. And in an other psalme, that all thynges do homage vnto hym, and that not onelye men be subiectes vnto hym, but also angels, and the elementes and the heauens whiche thyng the veritee it selfe testifieth of his owne selfe sayng: All power is geuen vnto me in heauen and earthe. If thou wouldest haue a wyse husbnde, al thynges be naked and open vnto the eyes of hym. For he is not onelye wyse, but also the very wysedome it selfe, not the wysedome of Socrates, or Plato or Aristotle but of god almyghthy. Whiche by that same wysedome hath made and gouerneth this worlde that thou seest. Howe thinke with what diligence this peerle oughte to be kepte that maketh the like vnto the churche, lyke vnto our ladye sister vnto angels, mother vnto god, and the spouse of chryste beside worldely honoures whiche oughte to haue no place or a veray lyttell place, in a christen bodys herte: But yet also they as it were fasten their eyes vpon a virgin. Howe pleasante and deare to euery body is a byrgyne. Howe reuerent a thyng, euen vnto them that be yf and vicious theim selfe. And amonge those foule and fylthy goddes of the Paganes, they saie that Cybele, who they all called mother, was a virgin. And Diana was the most fauourable of the goddes because she was a perpetuall virgin. Also thre thynges made Dallas honourable, virgintee, strength, and wysedome, and she was feigned to bee bredde of Jupiters bzayne, whome they called the greatest and prince of the goddes, of whiche nothyng myghte growe, but pure, chaste and wyse. So

Psal. viii.

Psa. cxviii

Psa. xlviii

In what
estimation
virgins be

E. iij.

that

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that they thought virginitee and wisdom were ioyned together. And they dedicated the nombre of seven, both to chastitee and wisdom: And saide that the Muses, whome they called the rulers of all sciences, were virgins. And in the temple of Apollo Delphicus, the wyle woman, whiche inspired with the heauenly spirite shewed thynges to come vnto them, that demaunded to knowe, was euer a virgin: whom they called alwaie Pithia. Also saincte Hieronymus saith, that all the Sibyles, whom Varro saith were tenne in nombre were virgins. At Rome there was a temple of Vesta, vnto whome virgins dyd minister, whiche were called Vestales, and all the Senatours wolde reuerence them, euery offycer gaue them the waie, and they were in great honour with all the people of Rome. Virginitee was euer an holpe thyng euen amonge theues breakers of Saintuarie, vngacious liuers, murderers, and also amonge wilde bestes. Saincte Cecilia as saincte Ambrose saith, altered the nature of wilde bestes with the reuerence of virginitee. Virginitee hath so much meruailous honour in it, that wild Lyons regarde it.

Of the keepyng of virginitee and chastitee. Cap. vii.

How muche than oughte that to bee set by, that hath ofte tymes defended women againste greate capitanes, tyrannes, & greate hostes of men. We haue red of women, that haue ben taken and lette go againe of the moste vnruly souldiours, onely for the reuerence of the name of virginitee, because they saied that they were virgins. For they iudged it a great wickednes, for a shorte and small ymage of pleasure to minishe so great a treasure: And euery of them had leauer that

a chriſten woman.

xvi

an other ſhoulde bee the cauſer of ſo wycked a dede than hym ſelfe. O curſed mynde, and not worthy to lyue, the whiche willynglye ſpoyleth hir ſelfe of ſoo pꛛecious a thyng, whiche men of warre, that are accuſtomed to al miſchiefe, yet drede to take awaie. Alſo louers, which be blynde in the heate of loue, yet they ſtay and take auiſement. For there is none ſo outragious a louer, if he thinke ſhe be a virgin, but he wyll alwaie open his eies and take diſcreaſion to hym and deliberacion, and take counſaile to chaunge his mynde. Euery man is ſo ſoze a dred to take awaie that, which is of ſo great pꛛice, that afterwarde neither can they theys ſelfe kepe nor reſtoꛛe againe, thoughe they ſhall haue no loſſe by the meanes. And the vngꛛacious mayde doubteth not to loſe that, whiche ones gone, ſhe ſhall by no meanes recouer againe, whan ſhe hath ones loſt the greateſt treaſure that euer ſhe had. And if motions of the mynd may do ought whiche, if they be reaſonable and honeſte, ought to beare great rule. Let hir, that hathe loſte hir virginitee, turn hir whiche waye ſhe wyll, ſhe ſhal fynde all thynges ſorrowfull and heauy, walyng, and mourning, and angry and diſpleaſerfull. What ſozowe will hir kynneſſeſſes make, whan euery one ſhall thynke them ſelfe dyſhoneſted by one ſhame of that mayde. What mournyng, what teares, what wepyng of the father and mother and bꛛingers vp. Doeſt thou quiete them with this pleaſure for ſoo muche care and labour. Is this the rewarde of thy bꛛingynge vp. What curſyng wyll there be of hir acquaintance. What talke of neighboures fren- des, and companions, curſyng that vngꛛacious yonge woman. What mockyng and bablyng of thoſe mai- des, that emued hir before. What a lothyng and ab-
hor-

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horringe of those that loued hir : What flynge of hir company and desertnes , whan euery mother wyll keepe not onelye their daughters , but also their sonnes frome the infection of suche an vnthyrftie mayde : And wooars also , if she had anie , all flee awaye from hir . And those that befoze sembled loue wyth hir , they openlye hate hir , yea and nowe and than wyth open wordes , wyll caste the abominable deede in hir teethe , that I wonder howe a yonge woman , seinge thys , can eyther haue ioye of hir lyfe , or lyue at all , and not pine awaie for sorowe . Nowe wherto shulde I reherce the hate and angre of folkes : For I knowe that many fathers haue cut the throttes of their daughters , bretherne of their sisters , and kynnesmen of their kynnes women .

Hippomenes , a greate manne of Athenes . whan he knewe his daughter defoyled of one , he shutte hir vp in a stable with a wilde horse , kepte meateles , so the horse whan he had suffred greate hunger longe , and because he was of nature fierse , he waxed mad , and all , to tore the yonge woman to fede him selfe with .

Pontius Rufidianus a Romaine , whan he perceiued his daughter to bee betrayed vnto Fannius Saturninus by hir tutour , he slewe bothe hir and the seruante .

Publius Attilius Philiscus slewe his daughter because she defouled hir selfe in aduoutry .

In the same citee , Lucius Virgineus the Centurion because he had leauer lose his daughter , and se hir dye a good mayde , than haue hir dofloored , slewe wyth a swoorde his welbeloued and onely daughter Virginea , whan he coude fynde none other meanes , least she shuld be compelled to be at the luste of the iudge .

In Spayne by our fathers daies in Tarraco , two
bre

bzetherne, that thoughe their ſyſter had been a mayde, whan they ſawe hir great with childe, they diſſembled theyꝝ anger ſo longe as ſhee was with childe: but as ſoone as ſhe was delyuered of hir childe, they thꝛouſte ſwoꝝdes in to hir bealy, and ſlewe hir, the mydde wyfe lokyng on. In the ſame parte of Spaine, whan I was a chylde, thꝛe maidens with a longe towell ſtrangled a mayden that was one of theyꝛ companions, whan they toke hir in the abominable dede. Histoꝛies be full of examples, and daielely ye ſee, neyther it is meruaile, that theſe bee done of fathers and frendes, and that the affection of loue and charitee is tourned ſo ſodeynely in to hate: Whan the woman taken witythe the abomynable and cruell loue, all loue caſte quite oute of theyꝛ herte, hate theyꝛ fathers and mothers, bzetherne and childzen, not onely their frendes and acquaintance. And this I wolde not that onely maydes ſhulde thinke ſpoken vnto theym, but alſo maryed women and wydowes, and finalle all women.

Nowe let the woman tourne to hir ſelfe, and conſydeꝛe hir owne vngꝛaciousnes, ſhee ſhall feare and abhoꝛre hir ſelfe, noꝛ take reſte daie noꝛ nyghte, but euer vexed witythe the ſcourge of hyꝛ owne conſcience, and burned as hote fyꝛe bzondes, ſhall neuer loke ſtedfaſtly vppon any bodie, but ſhe ſhall bee in feare, leaſte they knowe ſome what of hir lewdenes: that than no body ſhall ſpeake ſoftely, but ſhe ſhall thynke they ſpeake of hir vnrhyſtines. She ſhall neuer heare talkyng of naughtie women, but ſhe ſhall thynke it ſpoken by cauſe of hir. Noꝛ ſhe ſhall neuer heare name of corrupcion ſpoken by an other but ſhe ſhall thynke it mente by hir, oꝛ of hir ſelfe. Noꝛ no body ſhall ſtour priuely

¶ in the

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in the house, but she shall feare, least hir vnglaciousnes
bee opened, and that she shall bee punished streyght.
What realme wouldest thou buie wyth suche perpetuall
vexacion? Whyche manye a man supposeth to bee none
other peine in hell. The same peyne haue wycked men,
but women farre sorer, because theyre offences be reke-
ned fouler, and they bee more timorous of nature. And
doubtles, if it be well considred, women be worthy these
punysheementes, and muche worse, that kepe not theyr
honestee dilygently. For as for a man nedeth manye
thynges, as wysedome, eloquence, knowlage of thynges,
with remembraunce, some crafte to lyue by, Justice,
Lyberaltee, lustie stomacke, and other thynges moo,
that were to longe to reherce, and thoughe some of these
do lacke, it is not to be disliked, so that many of them
be had: but in a woman, no manne will loke for elo-
quence, great wytte, or prudence, or crafte to lyue by,
or orderynge of the comen weale, or iustice or lybera-
litee: finally no man wyll loke for any other thyng of
a woman, but hir honestee: the whiche onely, if it bee
lacked, is lyke as in a man, if he lacke all that he shuld
haue. For in a woman the honestee is in stede of all.
It is an euill keper, that can not kepe one thyng well
committed to hir keepyng, and put in truste to hir wyth
muche commendacion of wordes: and specially whiche
no manne wyll take frome hir agaynste hir wyll, nor
touche it, except she be wylling hir selfe. The whiche
thyng onely, if a woman remembre, it shall cause hir
to take better heede, and to be a more ware keeper of hir
goodnes: whiche alone, thoughe all other thynges be
neuer so well in saftee, so losse, all other thynges peris-
sh: together there with. What can be safe to a woman
saith

saieth Lucretia, whan hir honestee is gone: And yet had she a chaste minde in a corrupte body. Therfore as Quintilian saieth, she thurst a sworde in to hir body, and auenged the compulsion, that the pure mynde myght be separated from the defyled body, as shortly as coude be. But I saie not this because other shulde folowe the dedde, but she mynde: Because shee that hath ones lost hir honestee, shoulde thynke there is no-thinge lefte. Take frome a woman hir beauty, take from hir kyndred, riches comelynes, eloquence, sharpnes of witte, counnyng in hir crafte: geue hir chastitee, and thou haste geuen hir all thynges. And on that other syde, geue hir all these thynges, and calle hir a naughtie packe: withe that one woorde thou haste taken all from hir, and haste lefte hir bare and foule. There be also other thynges, bothe in the bodye and mynde, that helpe a woman vnto the keepyng of hir honestee, wherof I wyll speake now.

¶ Of the orderyng of the body in a byrgen Cap. viij.

Thoughe it were not for thys purpose to speake of the bodye, not wythstandyng for as muche as some thynges that be in the mynde come of the reason and complexion of the body. Therfore muste we speake some thyng of the ordryng of the body of a byrgine. Fyyste of all me thinke that it is to be tolde theyre father and mother, as Aristotle doethe bydde in hys hystorie of beastes, that is, that they kepe theire daughters, specyallye whan theye begynne to growe frome chylde's state, and holde theym frome mens companye. For that time they be geuen vnto moste luste of the bodye. Also the maydens shulde kepe them selfe, bothe at all other, and

F.ij. at that

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at that tyme specially, from either hearynge or seeyng, or yet thynkyng any foule thyng, whiche thyng she shall labour to dooe. Neuer the lesse at other tymes to, and vnto the tyme, that they be maryed, muche fastyng shall bee good, whiche doeth not feble the body, but byydell it, and presse it downe, and quenche the heate of youth. For these be onely the veraie and holy fastes. Lette theyr meate be meane and easy to gette, neyther hot of it selfe, nor spiced with spices, delycate. And they oughte to remembre, that our fyrste mother for meate was cast out of paradise. And many younge women that had ben bled to delycate meates, whan they had not theym at home, haue gone forth frome home, and ieoperded theyr honestee. Lette their drinke be the drynke prepared of nature, that is cleane water. Valerius Maximus saieth, that wyne was vnknewen vnto women of Rome in olde tyme, leaste they shoulde fall in any shame. For by cause it was wont to be the nexte waie from Bacchus the father of intemperance, vnto Venus vnlefull. But if their stomacke will not beare water, geue them some ale or bere, or small wyne, as shall be sufficient to digest their meate, and not enflame their bodies. Nor that is not onely good for theyr manners and rankenes of the bodye, and wantonnes to kepe them vnder, but also shall kepe better theyr helthe. I haue red in an epistole of saincte Hieronime vnto Furia in this maner.

Physicians, and suche as wyte the natures of mennes bodies, and specially Galen in the booke of Helthe saithe, that the bodies of childeene and younge menne, and those that be in lustie age, bothe men and women, be veraie hotte of naturall heate: and that all meates that

Liber. ii.
capit. l.

a chzisten woman.

xix.

that encrease heate, be veraie noysome for them : and that it is good for theym to vse all colde thynges in meates and drinckes : Als in contrary wyse vnto olde men, and suche as be full of fleme and cold, hote meates and olde wyne be beste. Wherfoze our sauour saythe: Take you heede to your selfe, that your hertes bee not ouer comen with surfet and drunkennes, and the cares of this lyfe. And the apostle saieth: wyne, in whom is lechery. Neyther it is wonder that he that made the vessell dyd perceiue this by the vessell, that he made. Where Terence, whose entente was to dyscribe and shewe the condicions of the worlde, saide thus: without meate and drinke courage wareth colde. Therfoze first if theyr stomacke be stronge enoughe, take water in thy wyne oz drinke, vntill thy maydes yeres be paste: and suche water as is moste colde. And if thou maiest not for feblenes, myngle it as Timotheus dyd, with a lytell wyne for thy stomacke and weakenes. Than in meate eschewe all hotte thynges. I speake not onely of flesh, wherof the vessell of election saint Paule speaketh this sentence, saynge: It is good to eate no fleshe, nor drinke no wyne: but also of pulse, all those that be full of wynde and heauie shoulde be eschewed. And a littell before: what nedeth it vs for to bolste our chastitee, whiche without it haue all besyde that apperteyneth, as abstinence and smalle fare, it can not bryng proffe of it selfe: The apostle worrieth his bodye, and subduethe it vnto the commandement of the mynde, least he shulde not kepe that hym selfe, whiche he byddeth other to doo. Than howe can a yonge woman, that hath a body hot with meate, be sure of hir selfe: Nor I condempne not with these woordes meates that god hath ordyned to

J. iij. vse

Luc. xxi.

Eph. v.

Rom. xiii

The Instruction of

Use with rendzing of thanks, but I take from yonge men and maydens, the kending of luste. For neyther the bournyng Etna, nor the countrey of Vulcane, nor Aesenus, nor yet Olympus boyleth with suche heate, as the bodie of younge folkes enflamed with wyne and delicate meates, done.

C All this haue I broughte in of saincte Hieronymus, that you myghte knowe what thynges that mayster of chastitee dydde teache, whiche wrytyng vnto Saluina, hadde leauer ioperde the healthe of the bodye than the soule, sayng: It is better that the stomacke ake, than the mynde, and to rule the body, than to doo it seruice, and stagger in goyng, than in chastitee.

C The moste holy man Gregorius Nazianzenus, that was saincte Hieronimis maister, wolde that his maide shoulde alay hir hunger with breade, and quenche hir thyrste with water.

C Hilarius the heremite, lyued in wyldernes with small foode, scantly pseruinge the lyfe, and yet felte hym selfe dyuers tymes pricked with the bodilye luste, he weried his body with fastyng, sayng: I shall tame the concupiscence, to make the thinke vpon thy meate, and not vpon thy pleasure. And this saie the disciples of Chryste, the felawes of saincte Paule, beyng geuen vnto sobre and chaste religion: As who knewe, that the nouryshmentes of holy men sente by the grace of god, were but symple and small to contente nature, without any pleasure.

C Helise nourished hym selfe and the childrene of the prophetes with wyld herbes, and he byddeth, make swete the bytter meate with flower, and not with suger. And he commaunded the souldiours in Samaria, of
whome

a christen woman.

xx^a

whome he had put out the eyes, to be fedde with breade and water.

TJohn the Baptiste, that was chosen the sheuer of ^{Dan. xiii.} Christe, and the lyght to come was fed in deserte wyth ^{Dan. xiiii.} grasshopes and wylde hony. Habacuch carped the meat of the reapers vnto Daniell in Babylon, whiche was breade baken vnder the ashes. And a cuppe of water was sente vnto Hely from heauen to refreshe hym with, ^{iii. Re. xlv.} and yet myghte god haue sente from heauen partridges and phesauntes, and capons, and marche paines, as well as breade, but holy folkes nede nourishment to holde the soule in the bodye, and not to drowne it wyth.

What saie philosophers, and the mayster of worldly wisedome, all speake of meate that is easy to gette, to kep the mynde sobre and the bodye chaste: Socrates the father of Philosophi dyd get by sobre diet, that he was neuer infected with any soze or ieoperdous sicknes.

Also Cornelius Tacitus, writeth, that Seneca the philosopher, in all his riches fed hym selfe with fruite and water: and therefore his bodye was broughte so lowe, that whan his veines were opened, there woulde almoste no bloude renne oute.

Howe trow you that Xenocrates liued which whan his scholers hadde layde hym a goodlye queane in his bedde, and was muche prouoked of hir vnto luste, yet he was not moued:

Plato in his lawes forbyddeth younge menne wyne. Cicero in his offyces woulde haue all the lyuyng and arraie of the bodye, to be taken to the helth and strength and not for pleasure. And he saithe also if we woulde consyder, what excellence and dignitee is in the nature of man, we shulde vnderstande, howe great shame it is

to

The Instruction of

to waste it abwaie riottously, and to leade the lyfe dely-
cately and deliciously: and howe honest it is to lyue cha-
stely, sobzely, sadly, and measurably. This saieth Cicero
¶ Also Ouidius, geuyng remedye of loue, byddeth
them that shall lyue chastely also to lyue temperately,
and eschewe suche meate as moueth the bodye to luste,
and wynges specially, and to byngne suche to the table
as retreigne the luste of the body.

¶ When I speake of hotte meates, I wolde be vnder-
stande in suche exercises also, that heate the body, and
of oymntmentes, spices, talkyng, and also sighte of men.
For all these be hurtfull vnto the chastitee: for they fire
the mynde with fylthy and ieoperdous heate. For let
not your bed be veraie soft, but cleane: the whiche thing
also is to bee regarded in clothes, that they be not ouer
delicate, but without fylthe and without spotte, and
lyghtly the mynde reioiseth in the clenlines of the body.
And againe, a deyntee and a delycate mynde delyteth
in sylkes and costely clothes: and what so euer is not
suche, it counteth harde and greuous. Gregorius
Nazianzenus forbyddeth maidens to weare golde and
peerle. What a foly is it, to wene that these woordes of
oure sauoure Christe, *Ecce qui mollibus vestiuntur, in do-*
mibus regum sunt, that is to saie, Lo, they that be clothed
in delycate clothes, bee in kynges houses: shoulde be
vnderstanden on this wyse, that those, whiche bee in
the companye of Christen kynges, shoulde be clothed
with fyne and costely clothynge. Christes faith is holy
and sadde, and as the yocke of it is easy, pleasant, and
swete vnto the soule, and wherein the soule fyndeth rest
so is it heuy and painful vnto the pleasures of the body.
¶ For let not a mayde slepe ouer longe, and yet suffy-
cient

A CHRISTEN WOMAN.

cient for hir helthe, the whichs we prouyde for on this wise, that they shall fare better that folowe this sobre Diette of ours, than they that folowe pleasures and delicacies: vnto which pleasures who so is geuen, we see be pale and consumed. And beside all this, is some labour to be geuen, and some occupacion mete for a virgin, as I haue reherſed. For the diuilles subtiltee neuer cometh more ſooner than in idelneſſe: Nor Venus neuer vſeth hir craftes more redily in any other caſes, and that not onely in women, but alſo in men, which be more ſtedfaſt and conſtant. Quide the craftes man of handlyng loue, determineth, that Egisthus ſette his mynde to defoule Clytemneſtra, the wyfe of kynge Agamemnon, and to kyll Agamemnon him ſelfe, for none other cauſe, but becauſe he was ſlouthfull. Therefore in the remedies of loue, that is one of the chiefe preceptes, that the Darre of Cupide take vs not idell. For he ſaith.

If thou wilt banſhe idelnes,
 Cupides bowes on the ſhall haue no myght:
 And alſo his hotte fyre bzondes
 Shall lie quenchee deuoyde of light:

Saint Hieronime counſaileth the holy virgin Demetrius to eſchewe ydelnes. And therefore whan ſhe hath done hir praiers, to go in haude with wolle and weaynge that by ſuch chaunge of woorkes the daies ſeme not longe. Nor he bad not, that ſhe ſhulde worke, becauſe that ſhe was in any pouertee, which was one of the moſte noble women of Rome, and rycheſte, but that by the occaſion of working, ſhe ſhulde thynke on nothyng, but ſuche as pertaineth vnto the ſeruyce of our lord: which place he endeth in this wyſe. I will

speake generally, nothyng shall be speciall precious
 in christes syght, but in that thou makest thy selfe, ey-
 ther for thyne owne vse, or ensample of other birgins,
 or to geue vnto thy graunde mother, or thy mother, no
 not though thou deale all thy goodes vnto pooze fol-
 kes. And verely so it is, for she that will be idel, or also
 geuen to play, and passyng of hir lyfe in pleasures, is
 not woorthy to haue hir meate in the church of Chziste,
 in the whiche sainte paule the greattest preachour of
 Chziste crieth, and pronounceth as a lawe: who that
 labourereth not, let theim not eate. This is the commen
 peyne of mankynde, geuen vnto theim for the firste of-
 fence of our auacient father Adam: thou shalt eate
 thy bread in the swette of thy face. And doubtles those
 that be subiecte vnto this generall peyne, whan they
 offende and sinne no lesse than other, they shall haue an
 other peyne, eyther sozer, or els no lesse.

2. The. 3.

Gne. 3.

Nowe seiug that I haue byd, that womens mindes
 shuld be occupied, eyther with worke or els holy studie
 and communicacion, least they fall in to vyce by ydel-
 ness: what shoulde we thinke by them that play at car-
 des or dyce, whiche maner of pastyme, whan it is foule
 in a man in a woman it is to be abhorred: what can a
 woman learne, or thyuke, plaiyng at the dyce? The
 mynde muste nedes be altered and tourned all to coue-
 tousenes, that is of it selfe enclined there vnto, and after
 fall to paciury, for grediness of the money. Also on the
 other syde, if men be there, she that here many thynges
 vncomly for a woman to here, what a foule thyng is
 it, to se a woman in stede of hir wolbaskette, to handle
 the table bourde, for hir spindell, the dyce, and for hir
 clewe or pzaier boke, to tourne the cardes: There is no
 wyse

wyse man, but he had leauer see hir ydell, than so occupied. No; there is no wyse man, but he will curse both hir that learneth suche thinges, and him that taught it hir, and them that suffred them.

¶ Of the raymentes.

Cap. ix.

Iteemeth to apperteyne vnto the same place, to entreate of the other oznamentes of the bodie: fyrst of peyntinge. Merely I would fayne knowe, what the mayden meaneth, that peynteth hir selfe: if it be to please hir selfe, it is a vayne thyng: if it be to please Chyiste, it is a folp: if it be to delite men, it is an vngacious deede. Thou haste but one spouse, and to please him with, make thy soule gaie with vertue, and he shal kysse the for thy beautie. But parauenture thou sekest some mā to be thy spouse, and woldest please him with peyntynge: fyrste I shall shewe thee, how foolp she a thyng it is, and than howe vngacious. He thynke it muche lyke, if thou wilt go about to win them wyth peynting, as though thou wouldest entise or attempt him with a viser: whome whan thy viser is ones of, thou shalt make as muche to lothe the, as thou madest to like the, whan it was on. Thou arte but in yll case, if thou haue nothing els to please him with, that shall be thyne husbände, but onely peyntynge: howe shalt thou please him, whan thou lackest thy peyntynge?

Except thou wilt neuer washe out that crust, but goe so with a cruste of peynting to bedde, and so rise, and bee so with in and abrode amonge folkes. And more ouer, what a peyne is it to be entende that peintynge for any bodie, and not onely for the to kepe it hole styll.

What a shame is it, if any water by chaunce lyght on

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it, or the peynting fortune to melte by the occasion of swette or heate, and shewe the veray skynne: there can nothing be moze fylthy to se to. And who I pray you, wyll count theim to be feyre, that he knoweth to be flubbered with peynting, and not rather the fouler. They lose all the honour of beautie, whan they be peynted.

For all the beautie, that there is, is conteyned to be in the peynting. And also the tender skynne will reuyll the moze soone, and all the fauour of the face wareth olde, and the bzeath stinketh, and the tethe rusten, and an euyl ayre all the bodie ouer, bothe by the reason of the ceruse, and quicke siluer, & specially by the reason of the soopes, wherwith they prepare the bodie, as it were a table, againste the peynting on the next daie.

Wherfore Dwyde called these doinges venomes, and not without a cause. Also Juuenall asketh a question properly: She that is with so manie opntementes flubbered and starched, is it to be called a face or a soze. The which thinges I wold moze largely intreate, but that I am borne in that Citie, where as the women haue a vyle name for this thing: and in my mynde not without a cause. I will rebuke mine owne countrey, whiche is to me the most dere, that for shame it maie leaue.

¶ Nowe if thou canste not els be married, it is better neuer to marie, than to offende Chyste for it, and be married to some foolishe man, that shal haue moze delite in thy peynting, than in thy selfe. For what hope canste thou haue in that man, that hath moze delite in a crust of white Ceruse, than in an honest woman, God hath geuen the a face after the image of his son: nor he hath not geuen it naked: For he hath inspired the spirite of lyfe, that the image of his lyfe, and al thynge maie appere

perce in it. Why than doest thou ouer couer it with dirte
and myze, The apostle Paule biddeth a man not to
couer his heade, because it is the ymage of god: what 1. Cor. 11.
will he saie of the image of god in a womans face, so fi-
led with that myze. And because no man shall reken it
as a bourde Saynte Hieronime agaynste Heluidius
writeth in this wise.

The that is peynted by a glasse, and in dyspyte of
hym that made hit, she gothe aboute to bee sayzer than
she is bozne. And vnto Furia: what doeth purpurice
or Ceruse in a chrysten bodys face, of whome the one
counterfayteth the ruddye of pzyous stones in the lyp-
pes, the other whytnes of face and necke, whych is a
fye vnto yonge men, and a foment of lechery, and in-
samples of vncleane myndes, Howe can she weepe for
hir synne, that muste bare, hir skynne therewith, and
forow her face, This apparell is not the couerynge
of our lord, it is the couer of Antichriste. Howe dare
she lifte vp towarde heauen that face, that hir maker
will not knowe. This sayeth saynt Hieronime. Now
here the holy martyr saynt Ciprian. Exceedynge gay
rayment, and immoderate trimmynge and peyntynge
is mete for them that haue set out chastitie to sale, and
lightlie they that set litle pzyce by their honestie & good
nesse, are mooste desirous of costly apparell. And in the
scripture, that god wolde haue vs instruct with al and
taught, the cite is described an harlot, piked and appa-
reled goodly, that shal perishe together with hir appa-
rell: and specially because of hir apparell.

Nowe what a madnes is to delite in that, whyche
euer hath done hurte, and hurteth styll: and to wene
that thou shalte not perishe because of that, whereby

Gut

thou

D. Cipri.
tract. 2
De habi-
tu Virgis
num.

thou knoweste that other haue perished. For god made neyther purple, nor crimson thepe, nor taught to die with the iuice of herbes: neyther fine sylkes embro-
 dyed with golde, perles, or precious stones, to hyde the necke in, whiche he made: and to hide that whiche god made in man: and shew that, whiche the deuyl hath founde out and his damned aungelles. whan they fell from the heauenli vertue vnto the earthly contagious-
 nes, than they taught to peynte the blacke of eyes, and ruddines of chekes, and alter the naturall coloure of the heares and visage. And verelie me thynke, that for the drede that our faith teacheth vs, and for the loue that brotherhod requirerh, not onely maydes, but also wydowes and wiues, shoulde be warned, ye and all wo-
 men in generall, that the worke of god ought not to be defyled with yelow, or blacke, or redde colours, layde on it. For god saide: Let vs make man after our owne ymage and lykenes.

Gen. I

Now than, how dare any be so bolde to change that which god hath made. For they laie violent hande on god him selfe. whan they goe aboute to refourme and change that whiche he hath made, not knowynge, that all thynge naturall is the worke of god: and al that is by alteration, is the worke of the diuyl: As if a coun-
 tyngie peynter had peynted any bodys picture coun-
 tynglie, expressing bothe the fourme and qualities of the bodie, than if any other come and laide to his hand as though he wolde amende it, shoulde not he greatlie dismaie and offende the fyrste woozke man. Than we-
 neste thou to escape unpunished, that offendest god the woozke man of thy body. For though thou be not an adulterer towarde men, yet whan thou corrupteste and
 marrest

marrest that, which is goddes doynge, thou art a worse adulterar: And where thou thynkst thy selfe gay and well picked, that is a strife agaynst goddes worke and bzeakyng of trouthe. Thy lord saith, Thou canste not make one whyte heare or blacke, and thinkst thou thy selfe able to overcome the worde of thy lord? Thou diest thy heare by a bold presumption and vngacious contempte, and afore hande thou signifiest thy heare to be flamed, and vngoodlie sinnest with thy better parte of the, that is the head. These be, ayrnte Cyprians wordes. Mat. 51

Also after these preceptes of Christen men, I am ashamed to reherse oughte out of Pagans. I wyl lay to, only one of the moſte wyse men Lyncurgus, the maker of the lawes of the Lacedemons: whiche whan hee wolde haue women of his countrey to be regarded by their vertue, and not their oznamentes, he banished out of the countrey by the lawe, al peynting, and commanded out of the towne all crafty menne of pickynge and apparellynge.

Our lord sheweth by Osee the prophete, that the woman, which fel vnto aduoutrie, apparelled hir selfe with ouches and brouches, that she mighte go waite vpon men, and not hir lord. And if thou apparel thy selfe for god and good folkes, thou arte fayre enough, whan thou arte good: but thou canste not please the diuel!, and yll people, excepte thou minishe muche of thy naturall fayrenes. What shuld all that golde dooe to bee wyne, as though thou wouldeste shewe howe stronge thou arte, that canste beare so muche weight: weneſt thou to seme fayrer, nobler, or wyser, if thou haue so muche metall vpon the: Nay neuer a whitte.

What

THE INSTRUCTION OF

what than; thou wilt saie peraduenture, I shall seme
the rycher. O baynesse of mynde: is that a thought or
a sayng of a chrisen mynde? Thou carieste so muche
golde about thy necke, that doeth no good, whan thou
deniest a halfpenny vnto them that haue nede, and bee
an hungerd: and robbest thy neyghbours, and para-
uenture thy householde, thy childzen, and thy husband
that the beines of golde and pzeious stones shynnyng
maie dare the eyes of them, that beholde the. Is this
Chrsiten charitee? Dyddeste thou sweare this in thy
baptysme, whan thou saidest, that thou forsakest Sa-
tan as and al his pompe? And yet what pompe of Sa-
tan as is there, but thou blest it moze superfluousslie,
than doeth any pagan: Loke well on thy selfe: Thou
shalt finde thy selfe one of Satanas officers, that blest
at home so many chosen meates to the full, bulkyng
out capons, pertryges, pheasantes, delycate cakes,
potages, causes, and foppes, and all costly, amonge
so many of thy pooze neyghbours, that die for hunger:
thou that liuest in pleasures, amon he so many labours
and paines of thy neyghbours: thou that goest in syl-
kes, and fine garmentes, amonge so many naked, thou
that arte so goodly to see to, amonge so many beggers,
Arte thou the diciple of pooze Chrsite, of that faction?
Nay nay, thou arte rather the diciple of ryche Pluto.
I wold not thou shuldest go bare necked: nor I wolde
not haue the to exceedingly couered, to make a shewe
of it. Folow Chrsite, by whom thou hast pleasure to
bee named: folowe his sobze and measurable mother,
whom men nowe honour as their ladie, and gyuelles
dreade, and salutes worship: whose outward darment
was course clothe and easy to gette: and the inner clo-
thing,

thyng, that is to saie: hit herte and mynde gylted with golde, and set with pzeious stones. Thou canste not be gold of bothe parties: chose which thou wylte haue thy body or thy soule golden. I can not reherse al that longeth to this matter: yet wyl I speake of smelles some thinges.

A Chyrtten mind dothe not pzeise vncleynesse and synke, for Mary Magdalene poured vpon the head of our loyde oymment of pzeious spike, wherof all the house smelled: nor that was not vnpleasant vnto our loyde: But these superfluous sauours, and fomentes of the body, whiche the more it is cherished, the more it riseth and rebelleth against the soule, and lyke a tyrant ruleth all the man, draweth all vnto vile antasp, where the seate is of his delicatenes. Sainct Hieronime writeth thus vnto Demetrias the virgin: Let a mayde auoyde, as a mischiete or a poyson of chastitee, venge menne with heades busshed and trimmed, and sweete smellung skynnes of outlandishe mise. wherfore this sayng of the poet arbitet was spoken:

He is not like to sauer well

That euer hath a good smell.

As lyke sayng hath Marciall.

I had leauer haue no smell,

Than to sauer euer well.

And Plautus saith, A woman euer smelleth best, whan she smelleth of nothyng.

But here peraduenture some dangerous dame wold answer, that with hit quicke answers hath gotten a name of wisdomne: we must dooe some thyng for our byzth and gentil bloud, and possessions. But what art thou, that so saiest: A chrysten or a pagane: If thou

be a

be a pagane, I will not argue with the: if thou bee a chzisten woman, wite thou wilt thou proude woman, that Chziste knoweth no suche difference: that is point of a diuylshe pryde, and not of a chzisten mynd. Seest thou not, how that is none apparell, but feeding of thy pryde? It is an old sayng and a trew: No beault is prouder than a woman wel aparelled. Than wilt thou saie we must needes do some thynge for the vse of the world and customes? Nowe wolde I know, whose custome must be folowed: If thou name me wise men, I graunt: if thou saie of fooles, why should they be folowed but of fooles? And Quintilian saieyth, that agreement and consent of good folkes ought to be called an vse. Paraduventure there is an euyl custome bzoughte vp: be thou the firste to late it downe, and thou shalt haue they praise of it, and other shall folowe thy example. And as the yl ensauple is bzought in of yll folkes and stablISHED, so of good folkes it shall be put awaie, and good bzought vp. Than if we muste euer folow the customes of the world, we shall neuer amend, but euer ware worse, for than shall one finde an yl vse, and none may put it away.

Now whose is that custome, that thou talkest of, and of whom was it taken? Of pagane women. Why dooe not we than kepe styll our paganes lawe? For if thou lyst bee called Chzisten, vse maners accoꝝdyng therunto. She is a pagane, and knoweth not god, nor the temperaunce of lyuing: and thou that knowest god, and arte chzistened, what doest thou moze than she? What mentest thou by that that thou renuncedst Satanas with al his pomp, when thou doest not only matche the pagan in Satanas poinpe, but also passe hit:

hir, Noz yet thou folowest not those sad and holy pa-
gans, but the most lewde, and lyght, and full of riotte,
vice, and mischieffe. Noz thou folowest not the woman
of Lacedemon, that were so honeste, whose quene, the
wyfe of Lysandre, and hir daughters, whan Diony-
sius the kynge of Syracuse sent them riche robes, they
answered and saide: They shal do vs moze shame than
honour. Noz thou folowest not the women of Rome,
that were in olde tyme, vnto whome whan kynge Pyr-
rius sent his ambassadour with siluer, and golde, and
kercheffes of sylke, there was none so desirous oz gre-
die of appatell, oz so bouthzistlie mynded, to take any.
Quinta Claudia, a religious virgin, was reputed for
a mys woman, bycause she vsed to were gay raymente.
There was in Rome, after the second warre agaynst
the Cartaginenses, a law called Opus lawe, that no
woman should weare ouer halfe a nounce of gold: noz
weare no dyuers colozed clothing. whiche lawe indu-
red vntill the great outragious superfluitie came into
the citie, whan women came rennyng forth, as though
they had be mad, askyng a lycence to weare what they
lyste. But Marcus Cato, the greate wyse man, gaue
counsayle contrarie, with an oracion ful of wyse dome:
and.ii. Tribunes spake for theym: whose folyshe and
feble oracions be rehearsed in Liue the histozogra-
pher. But the woman overcame with their importunitie
and busines, that the byrdell of their pride, myght bee
lette slippe, that they myght doo what they lust: wherof
what hurt should come, Cato tolde befoze: and as in
many of his other sayinges, lyke wyse in that he was
a true prophēt. For what man can tell, howe greate a
losse is of chastitee, caused by this stryunge for ap-
parel

parelle, whan euery one is ashamed to be ouercome of
 his fellow in rayment. And whan they be trymmed and
 decked, than desyre they to goe forth amonge men to
 shewe theyn selfe. And therein is the hyppie wracke
 of chastitie.

Plutarchus saith, that it is a custome in Egypte,
 that women should weare no shoues, because they
 shoulde abyde at home. Lyke wise if thou take from wo-
 men silke, and cloth of gold, and siluer, precious stones
 and gemmes, thou shalt the more easily kepe them at
 home. Also he reherseth .ii. sentences, the one of Sopho-
 cles the poete, and the other of Crates the philosopher.
 Sophocles speaketh of riche ornaments thus: That
 is none ornamente thou wretch, but a shame and a
 manifeste shewe of thy folie. Crates sayeth, that is
 an ornament, which exalteth: and a woman is exalted
 with that, whiche maketh hir more honeste: But that
 doeth neyther golde, nor perle, nor purple, but suche
 thynges, as be signes of grauitie, sobrenes, & chastitie.

Democrates sayeth, that the adorninge of a wo-
 man standeth in scarcitie of speche and apparell. In
 whiche opinion Sophocles is. And amonge the Gre-
 kes this was a common sayinge, and in a maner of a
 prouerbe: The ornament of a woman is not gold, but
 condicions. Also Aristotle, the most wise philosopher,
 biddeth women vse lesse apparell than the lawe suf-
 freth: and he byddeth thein consydre, that neyther the
 goodlines of apparel, nor the excellence of beautie, nor
 the abundaunce of golde is of so great estimation in a
 woman, as is measurableness and diligence to lyue
 wel and honestly in all thynges. And of the same opi-
 nion be the other wise men of the pagans: that a chryste
 woman

woman maie be a shamed to folow pagans, not those sage and wysemen, noz those vertuous and honest women, but the errour of fooles, and ensample of inadde women. And I confesse, that I cannot tell, what honest colour women maie late for their apparell, but onelie that they maie seme sayzer, and entise men, which were a shame, ye for Gentils. Therfore thou bothe serueste thy pryde, and settest the deuilles nettes in thy bode, to catche with all the soules of them, that beholde thee. Thou woman, not a Christiane, but the minister of the Diuell, the felle thzetting of our lord displeased wyth the, shall be pronounsed vpon thee, saying by Esaie the prophet: Our lord shall make balde the heades of the daughters of Sion, and in stede of ornamet they shall haue shame, and for their shoues, and slippers, and cheynes, precious stones, pommanders, and glasses, and swete sauours, they shall haue stynke: and for their gyrdelles, they shall haue ropes: and for their crispe heare, they shall haue balde pates. These wordes our lord sayde of women.

Esaie. 3

¶ And the holy martyr saynct Cyprian sayth: There be some riche women and abundant in goodes, which beare their treasure on theim, and saie they muste vse theyr goodes. Fyyst let them knowe, that she is ryche, that is riche in god: and she is abundant of possions, that is abundant in Christ: and those be good, that be spiritual, diuine, and heauenlie, which shall abide with vs in perpetuall possession. But and thou erraie thy bodie sumptuouslic, and go gayly for the abode, and entyse the eies of them that beholde thee, and draw the sight of yonge men after the, and nourishe the lust of concupiscence, and fyre and kende the smell of sinne, in so

H ill

much

Sap. 5

much that thoughe thou perishe not thy selfe, yet thou shalt cause other to perishe, and make thy self as a poysoner and a sworde vnto them that se thee: thou canste not be excused as chaste in minde, thyne euill an vnchaste rayment shall reprove thee, neyther thou canste not be counted amonge maidens and virgins of chryst that so liuist, that men shal loue the inordinatly. Thou boastest thy possessions & virginittie: but a virgin shulde not boiste hir riches, seynge that holie scripture sayethe: what hath pride auayled vs. Or what good hathe the boiste of riches done vs. All they be passed as a shadowe. Thou sayest thou arte riche, and thynkest that thou must vse those thynges, that god wolde thou shuldest haue. Vse them, why not. But yet in goodnes and good wayes, vse theym in suche thynges as god commaunded, and as our lord taught. Let them fele thy cyches that haue nede, let them know thee to be of power: get wynnynge vnto Chryst of thy patrimony, fede god. This sayeth the martyr sayncte Ciprian. Whyche thynges are a great deale better for a chrysten woman to know and do, than that the pagans do: and it were mete for them to take hede vnto the phylosophets, and not to folowe the dedes of fooles, and applye vnto the fantasies of madde folkes, excepte we wolde spend our lyfe madly and foolishly.

1. Pet. 3.

But here some man wolde say: what, woldest thou haue women to be filthy and fluttishe, Naye verelie, I wolde not haue them so: no: my pzeceptes be not so vnclene: no: I lyke not fluttyshnes. And what maner a ones they shuld be, saynt Peter and saint Paule, two defenders of the churche, teache in two woorte pzeceptes. Saynt Peter sayeth: Let not the outwarde apparell

rel of womē be Decked with þ bzaiding of hir heare, noꝝ
 with wꝛapping of golde about it, oꝝ goodly clothynge:
 but the minde and conscience, that is not sene with
 eyes, if it bee pure and quiet, that is a goodly thinge,
 and excellent afoꝛe god. And saint Paule saith, wo-
 menne in their array shoulde apparell them selfe with ^{1.Ti.2.}
 shamefastnes and sobrenes: and not with bzaydyng
 of their heares, oꝝ gold, oꝝ perles, oꝝ pꝛecious clothynge:
 but as women ought to dooe, let them shewe vertue by
 good woꝛkes. whan the apostles saie these woꝛdes,
 they bydde not women besluttyshe and slubbered: noꝝ
 foule with dirte and cloutes: but they counsaile them
 from superfluous rayment, and will them to vse mean
 clothynge, and suche as is easy to come by. Foꝝ measu-
 rablenes hath his cienes, and that far moꝛe pure than
 the great exceſſe hath, as it is moꝛe easy to kepe a little
 vessel than a great meane. Let hir not be clothed with
 beluet, but with wollen: noꝝ with silke, but linnen, and
 that course. Let not hir rayment shynne, ne lette it not be
 sluttyshe, neither let it to be to be wondꝛed on, noꝝ let it
 not to be lothed, as foꝝ the wearyng of golde, oꝝ syluer,
 oꝝ perle, oꝝ pꝛecious stones, I see not what it is good
 foꝝ, sauing that the vertue of some stones is moꝛe set bi
 th in the shew, as coral oꝝ emeraud: if at lest way those
 little thinges haue so much vertue in them as men say.
 But nowe mo seke them foꝝ vanitee, that he may seme
 moꝛe ryche, that foꝝ the vertu. Noꝝ let hir not peynt noꝝ
 anoynt hir face, but wash it & make it cleane, noꝝ dy hir
 heare, but come it clenly. Noꝝ lette hir not suffre hir
 head to be full of scurfe, noꝝ let hir not deſpyte to washe
 it in swete saꝛours, noꝝ to kepe it stynkinge, noꝝ looke
 in a glasse to peynt hir, oꝝ trymme hir gayly by, but
 to haue

to haue alwaie, if any foule thyng or vnccomly be on hir head, that she coulde not els se, and than lette hir aray hir selfe therby, lest any thyng be in hir face to defoule hir, beyng els chaste and sobre. fynally, that whiche Socrates badde his scholers, lette hir thinke spoken vnto hir to, that they shuld loke therein in the glasse, and if they were fayre, that they shoulde see lesse the mynde were foule, and if they were foule, that with the beautie of the minde they shuld counterpeise the defozmittee of body. More ouer, let an honest mayd remember stil, that beautie hath brought many of them that haue had it, in great pride, and many of them that haue sene it, into abhominable synne. wherfore many holy women haue labored to seme lesse fayre than they were. As for this nedeth not to byd I suppose, that a woman shall vse no mannes rayment, elles let hir thinke she hath the mans stomacke, but take hede to the wordes of our lord, saynge, A woman shall not put on mannes apparell: for so to dooe is abhominable afore god. But I trust no woman wyl dooe it, excepte she be past both honestee and shame.

Deu. 22.

Of the lyuing alone of a virgin.

Cap. x.

Holy wyters say, that death goth into the soule by the senses of the body lyke wyndowes: excepte a man be wysely ware. folkes be tolled and entyed with the pleasures of the worlde, where with also the soule is caughte and holden. Therfore a mayde shuld go but seldome abrode: because she neither hath any busines foorthe, and standeth ever in teoperdie of hir chastitee, the moste precious thinge that she hath. And lette hir wayte vpon hir mother, not onely whan she gothe

gothe forth, but also at home: whiche thinge they: mo
thers muste also be charged with.

I Sainte Hieronime counsaileth Aeta, that whan
she goeth to hir maner place in the countrey, she do not
leauie hir daughter in hir house within the citie: let hir
not canne he maie to liue without you sayeth he: and
whan she is alone, let hir feare. which saying I wolde
haue thus vnderstande, that the mother shuld take hir
daughter away with hir, yf she tary any whyles. For
els it is no neede to take hir daughter with hir, as ofte
as she goth forth: and specially if she go to any feastes
or mariages, or metinge of men, or anye other lyke
place, that she must go to, or to fulfill hyr husbandes
pleasure: where it is not mete for hir daughter to goe:
and let there bee at home some good woman keeper of
hir chastitie. For there is no greater mischiefe, than
that that is bred at home, nor more ieoperdous. Now
shalt thou auoyde that, except thou eschewe it vtterlie.
What auayleth it to saue the woodde from all harme,
whan there is a worme within, that eateth it.

I know a very good woman, whiche was made the
ouer sear of maydes, that woulde not correcte and take
a waie hir sonnes, whan they played somewhat wan-
tonly with wenches, because she loued them somewhat
tendely, nor kepe from harmynge of theyr chastitie.
Wherefore it is to be taken heede of, that the woman,
whome the mayde is put in truste to, haue no wanton
sonnes, nor bretherne, whome she dare not be agaynst.
Let hir not be onely chaste, but also in countenaunce
and grauitie, bothe of wisdom, maners and speache,
woorthy to be hadde in reuerence: whose eyes and loke
they will be aferde of, and not onely theyr speache: pe

and though they be hit elder bꝛetherne, that she feare
 nothyng in doinge hir duetie of watche and keppnge:
 So that she make al thing belōging vnto hir chalice
 safe with hir pꝛesence: and suche as wolde tolle theym
 vnto wantonnes and vice, with hir example is for to
 be dꝛiuen far awaie. But she that wyl be hyꝛed of a
 loucr, to pꝛouoke, to moue with speche and woꝛdes,
 lacket the name of a reasonable creature: For that is
 a diuillike thyng: whyche a maide shall flee fro, lyke
 as she wolde from an adder or a serpente: whyche all
 folkes shoulde dꝛiue out of the countrey as a comen
 distruction of theim all. It cannot be tolde, how much
 mischiefe suche women because of. Therefore let not
 a mayde ones abyde the sighte of suche woman. For
 they be very cocatrices: and inspire poyson with theyꝛ
 loke, and flea with the only beholdinge. For let anie
 man thynke, that I speake this as a similitude beyond
 the verie trouth: For some be so craftie, that they can
 catche one with a looke, without woꝛdes, and some vse
 inchantementes and charmes: where of there be ma-
 nie examples. Also with the onely loke and salutynge,
 this serpent casteth a blot on the yonge woman, vnto
 whome she speaketh and loketh, namely there as suche
 a woman is knowen: besyde the shame that she causeth
 in that house, that she resoꝛteth vnto. Therefore let the
 mayde flee vnto hir mother, as vnto hir sanctuary,
 and shewe vnto hir, what that vngacious body wolde
 haue done: or els so auoyde and keepe hir selfe frome
 hir, that they that see it, may perceyue by hir cheere,
 that she feareth the myscheuousnes of that woman:
 and so she shall doo hyꝛ selfe good with the dede, and
 other with hir example, whan she sheweth other
 maidens

A CHRISTEN VVOMAN.

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maides, what they ought to feare in that woman. If
were good for the common welthe, that inquisition
were made of olde pooze women, that the ruler of the
cittie myght knowe, howe they gette their lyuing.

¶ Also of the seruantes saint Hieronime saith, I wold
she shulde loue none of hir maides moze than an other,
in whose eare she should vse to rowne and tytle often.

What so euer she saith to one, let all here it: Let hir be
contente with a maide not pyked, noz fayze, and wan-
ton, that can syuge a balade with clere voyce, but sad,
pale, and butrimmed. Also he saith vnto Demetrias,
Se that none of hir felowes doe hir harme, either with
nyce rayment, oz wanton woozdes.

¶ Haue nought to dooe with suche women, that haue
pleasure to bee seene, and loued, and make their bolste
that they haue suche a fayze louer, oz ryche, oz noble:
and beareth about letters sent from hym, and other-
while sheweth them vnto their companions, oz telle
his dedes, oz reherse his woozdes: This he dyd, this
he saide to me: thus he comineth to me, thus he praised
me, auoyde them awaye, be they neuer so nere neigh-
bours, be they neuer so ryche, bee they freendes, kyns
folkes, aliens, pea though they be thy sisters, refuse
theim. For they be bytten of the woode dogge the
dyuill: and be fallen woode their selfe: whereto there
is no name so dere, that shuld oz ought to bring a maid
to their company, but rather the mother shuld kyll the
childe, and the sister the brother, & the brother the sister,
and sister the sister, and brother the brother. Therfore
the maide that wil dooe by my counsaile, shal passe the
tyme with chosen virgins, like hir selfe: and in good
and honest pastymes, and other whyles with holy re-

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dyngge oꝛ communicacion, of suche thynges as she hath
 redde: but let hir talke nothyng of daunsyng, oꝛ fea-
 styng, oꝛ pleasures, least hir companions bee moued
 with some false colour of delite: noꝛ let no man be by.
 And whan she is left of hir felowes in hir chaumbre a-
 lone, let hir not vtterly be ydel, for it is ieperdous to be
 ydel, specially beyng alone. Noꝛ I wolde she wolde
 suffre hir minde to muse, though it be neuer so good
 and holy at the beginninge. The minde of a woman is
 vnstable, and abideth not longe in one place, it falleth
 from the good vnto the bad without any labour. And
 Syrus the poet semeth not al without a cause to haue
 saide. A woman that thinketh alone, thinketh euill.
 Noꝛ Mary Magdalene, which sat at the foote of our
 lord, and herde his woꝛde, dyd not onely vse the con-
 templacion of heauenly thynges, but she did that whe-
 ther she redde oꝛ herde, oꝛ pꝛaide. And so shal (by mine
 aduyse) not onely a mayde, but also any woman. For in
 many places of this boke we geue pꝛeceptes for all wo-
 men in generall. Therfoze on the holy daie let hir ey-
 ther rede, oꝛ pꝛaie, whan she is alone: and on the woꝛ-
 kyng daies likewyse, oꝛ els let hir woꝛke. And it is
 no doubt, but the aungell founde Mary doinge some
 suche thyng, whiche was afrayde, whan she sawe a
 mans face, where she was not wont. Therfoze she is
 called in Ebze we Alma, that is as ye wolde saie, a vir-
 gin closed in. And this is she that Esaie the prophette
 speaketh of in these woꝛdes: Beholde a virgin closed
 vp shal conceiue and beare god and man. And onely
 that mayde conceiueth Christe, whom fewe knowe,
 but onely Christe, Therefore shal the maide let no man
 into the house at home, but whome hir father by speci-
 all

al wordes commaundeth to be let in: and in pꝛoces of tyme shee shall begynne to helpe to ease hir mother of hir labour in the house. Whom, and hir father together, shee shall haue moſte deere of all thinges nexte god. And if they commaunde their daughter to go in hande with wolle oz flaxe, oz any handy worke, shee shall not onely except their commaundement without grutching, but also gladly, and with mery chere, and that the moze diligently and featly, if the father and mother gette any parte of their liuyng thereby, and than shall shee thynke hir selfe happie, and thynke that shee rewardeyth them, that shee shuld of duetie, and to nourishe them agayne, that haue nourished hir.

¶ Whan a mayde may for householde businesse be alone, and pray, firste let hir geue hir selfe holy to god, let hir worſhippe chriſte and his mother, and aske perdonne and peace of them, and than confidre hir selfe to bee a chriſten vitgin, Chriſtes ſpouſe, and the folower of Mary: and that the virginitee of the bodi is nought worthe, excepte the minde be pure withal, and if that be nothinge to bee moze cleane, nothing moze pleasure to god: and hir selfe to be the folower of the moſte holy mother of our lord. And firste of al let hir counterfete hir excellente vertue, that ſoberneſſe and humilitee of minde, whiche was ſo greatte, that whan shee hadde all thynges moſt goodly and excellent, yet was shee neuer the moze hygh mynded oz proude: The moſte noble maide that hadde of hir lynage. xiii. kynges, and ſo many dukes of Iſraell, commen of ſuche a noble kin and toche, alſo hir ſelfe made ryche of the wyſe men, hir ſelfe moſte fayre, moſte wyſe, and well learned, and yet for all that, howe euen a mynde did shee beare, howe

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humble opinion she had of hir selfe: Also knowynge of the heauenly byrth, beyng mother of suche a sonne: yet disdeigned she not to haue a carpenter to hir husbände, and to dooe himseruice, and to go se hir kinnes woman, and to be with hir at hir labouryng, and serue hir, shee did set no moze by hir selfe, than by an other: no: disdeigned none other, in comparison to hit selfe, neyther for hir kynne, no: beautee, no: wit, no: dignite, but she thought hir selfe worse than any other, whan she was in dede better than angelles, whose queene she was ordeyned to bee. wherfore I holde not with it, that our lady shuld be peincted so in silkes and golden garmentes, and decked with gemmes and perles, as though she had had any delite in suche thyng, whan she was in earth here: but nothinge les representeth hir, and I haue leauer she shulde be portured in a simple aray, and suche as she vsed in dede, that we might haue afore our eies the humilitie of hir minde moze playnly, that it mought be an ensample to teache riche men, and to comforte the poore: and that the poore mens stomackes maie increase, and the ryche decrease, and both their stomackes be broughte to a reasonable meane, that neither the richemen dispeyre, no: the poore be ouer bolde to truste ouer muche. Therfore by my counsaile the maide shal folowe hir example, not with a feignyng and a dissemblyng mynde, but true and stedfaste, lest there be a worse vice lyeng vnder a colur of vertue, as it were a poison vnder an holsome thyng, or a soze vnder an hole skynne.

¶ Let women vse no feignyng, no: cloyng, so seme good with all: no: let theim not thynke, that they can cloke, or els chaunge the nature of thynges: the coun-
terfete

ferfete is not like the bery thinge, the couered and sha-
 dowd is feble and vnsure, and shall bee at laste open
 and knowen. Therfore let a yonge woman be in dede, as
 she sheweth demure, humble, sobre, shamefaste, chaste,
 honest, and vertuous, bothe let hir seene so, and bee so:
 and let hir pray vnto the holy virgin, whome she shall
 truly represent with hir liuing, and bee therefore the
 moze pleasant vnto hir, and also vnto Christ, that shall
 acknowlage hir his spouise: let hir pray first for hir selfe
 that she may be encreased in vertue, and purpose of hir
 holy chastitie, and other vertues: secondely for hir fa-
 ther and mother, betherne, sisterne, and kinges folkes,
 and other, for whom hir durti is to pray. For hir praier
 shall be most acceptable vnto god, and most effectuous
 to obteyne, because it cometh of a pure and a holie
 mynde, and moste chrysiane. It wolde she shuld eyther
 vnderstande what she praierh, or els speake in that la-
 gage, that she dothe vnderstande: or what so euer she
 praierh in latine, let hir gette it declared vnto hir in hir
 owne tonge before, of some body. For let hir not wene,
 that praier standeth in the murmuring & wagginge of
 the lippes, but in the herte and mynde, whan she lyfteth
 bp hir minde from these vile thinges in earth, vnto hea-
 uenly and deuyne thinges. And where we be commaun-
 ded in the masse, where it is sayd, *Suscipe corda*, that
 is as muche to saie, as bp our hertes: we answer,
Habemus ad dominum, that is to saie, wee haue vnto
 our lord: In whiche answer full many lie, that whan
 they saie so, thynke in dede vpon some worldly busynes.
 But Chaste saierh, that true worshyppers be these, Ioan. 4.
 that worship the father in spirite: & that this worshypp-
 pinge is moste pleasaunt vnto hym, and this praier
 moste

moste acceptable. Therfore let hir see, that hir thought
and minde discoꝛde not from hir woꝛdes: let hir speake
the same within, that she speaketh without, ye and hold
hir tongue outwardlie and she will, oꝛ take of other
matters, so that she crie vnto god inwardely, and saie
Cant. 5. With the spouse, I slepe, and my herte waketh.

Of the vertues of a woman, and examples that
she shoulde folowe. Cap. xi.

A woman shall learne the vertues of hyꝛ kynde
all together out of booke, whiche she shall eyther
reade hir selfe, oꝛ els heare read. And it becom-
meth euery woman to bee indewed with all kynde of
vertue, but some bee necessary foꝛ hir: as all vyce is
shamefull, and some abominable and cursed, and some
vertues bee foꝛ wyues, some foꝛ wydowes, some foꝛ re-
ligious women, but I will speake of suche as belonge
vnto the holle kynde of women.

Chastite **I**f yst let hir vnderstande, that Chastite is the prin-
cipall vertue of a woman, and counterpeyseth wyth al
the reste: if she haue that, no man wyll loke foꝛ ante o-
ther: and if she lacke that, no man will regarde other.
And as the Stoicke philosophers reken, that al good-
lies standeth in wysedome: and all ill in folye, in soo
muche that they sayde, onelie the wyse man to be ryche
free, a kinge, a citelyn, fayre, bolde, and blessed: and a
foole, pooꝛe, a thrall, an outlawe, a straunger, foule, a
cowherde, and wretched: lykewise it is to be iudged of
Chastite in women, that she that is chaste is faire, wel
fauored, riche, fruitfull, noble, and all best thinges that
can be named: and contrarie, she that is vnchaste, is a
see

See and treasure of all pines: Now shamesfastnes and
 sobrienes be the inseparable companions of Chastitie,
 in so much that she cannot be chaste, that is not asha-
 med: for that is as a couer and a vaille of hir selfe. For
 whan nature had ordeyned, that our faces shoulde be
 open and bare of clothes, she gaue it the vaille of sham-
 fastnes, where with it shoulde be couered, and that for a
 great commendacion, that who so did looke vpon it,
 shuld vnderstand some great vertu to be vnder that co-
 uer: no: no man shoulde see it couered with that vaille,
 but he shoulde loue it: no: none see it naked of that, but
 he shuld hate it. Our lord curseth an vchast woman,
 saying: Thou halste the face of an harlot, thou art past
 shame. Of shamesfastnes cometh demurenes and me-
 surablenes: that whether she thynke ought, or saye, or
 do nothing shall be outrageous, neither in passyons
 of mynde, no: woordes, no: dedes, no: presumptuous,
 no: nice, wanton, plette, no: bolting, no: ambitious.
 And as for honours she wyl neither thynke hir selfe
 worthy, no: desyre them, but rather flee them, and yf
 they chaunce vnto hir, she wyl bee ashamed of them,
 as of a thinge not deserued, no: be for nothinge hyght
 minded, neither for beautie, no: proprienes, no: kindred
 no: ryches, being sure that they shall sone perishe, and
 that pride shall haue everlasting peyne.

Hiere. 3.

Nowe Sobrienes kepeth continence, lyke as Dion:
 kennes & excellen dyueth it out. Every mā woteth what
 foloweth this. And vnto sobrienes is toynd measur-
 able and slender diet, whiche thinges be in house-
 holding the womans parte, as Plato and Aristotle sai
 full well. The man getteth, the woman saucth and
 keepeth. Therefore he hath stomacke geuen hym to ge-
 ther

Sobrie-
nes.Slender
diet.

ther lustely, and she hath it taken from hir, that she may waresly keepe. And of this Sobrenesse of bodye cometh sobrenesse of mynde; no: the fantasies of the mind shal as they were Drunken, trouble and Disease the quietnes of vertue, but that she may bothe thynke well and Doo well.

Let hir applie hir selfe to vertue, and be contente with a littel, and take in worth that she hath, no: seeke for other, that she hath not, no: for other folkes: where of rpseth enuy, hate, or curiositi of other folkes matters. The deuotion of holy thynges moſte agreeth for women. Therfore it is a farre wor'e syght of a woman, that abozreth deuotion. She muste haue muche strife with enuie, which is bothe a folishe vice and Shamefull in women, and yet I wotte not how it assauteth the in the moſte ſore: but she that is of good behauoure, and hath enough to serue hir with, shall haue no cause to enuy other, no: to be curious in an other bodies house: and she that is Shamefast, ſobze, and reſonable of mind shall neyther be ragious angrie, no: falle to raylpyge, crueltie, or beaſtlineſſe. For whan it is naturall for women to be kinde and gentill, because they bee feeble, and nede the ayde of other, who can be contente wyth outragious ire and crueltie in a woman. In ſo much that she wolde ſpyll that she can not ſaue, if nede were, and to kepe hir vengeable mynde vnto tyme and occasion of reuengeance. Suche a woman were woozthy to haue ſo muche peyne, that she ſhould be euen oppreſſed and byuſed with noumbze and weyghte of it, and graunte hir ſelfe ouer comen, and leaue byr minde of angre, vengeance, and other madnes. For a ſolpſhe woman ſtriueſh euen with wilde beaſtes in angre and enuy,

enuy, because their tendre and lyght myndes thynke euery offence peynfull and intollerable, and worthy to be greuously punished: and small and light matters seme great and greuous vnto folishe folkes. Therefore excepte a woman either eschew by crafte, or ouercome by power suche felle enemies, it is ieoperdy, least shee bee distroyed, and haue euerlastyng payne, bothe in this lyfe, and in an other.

Nowe I suppose it be shewed plainly enoughe, that Chastitee is as the queene of vertues in a woman, and that two insaperable companions euer folowe it, and that of Chastitee cometh Sobrenesse, of whiche two cometh all the other sort of vertues longyng vnto woman, Demurenes, Measure, Frugalitee, Scarfite, Diligence in house, Cure of deuociō, Meekenes, whiche vertues I shall declare all largely in an other place: and shee shall finde them all moze abundantly intreated of holy and wyle men.

Behold the image of Honestee drawn in picture, which is so goodly and so excellent of beautee, that, if it coulde be sene with our corporall eyes, as plato saith in the booke called Phedo, it wolde take folkes, wonderfully with the loue of it selfe. No, no beautee doth so enamour our eyes, and taketh and holdeth, as Honesty shulde bothe take and leade with hir, if shee were opened and shewed vnto vs.

Also the mayde shall gether by herpyng and redyng holte examples of virgins, whiche shee maie folowe, whome she maie desyre and labour to be lyke, and specially, as I haue sayde, the moste excellent and flowre of virginitee our lady, the mother of Chyste, god and man: whose lyfe, not onely maydes haue for an exam-

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ple to forme and fasten them selfe after, but also wiues
and wydowes. For she hath bene all thyng vnto all
folkes, to prouoke all and bynge them vnto the ex-
ample of hir chastitee: vnto virgins the moste demure
virgin: vnto wyues, the moste chaste wyfe: and vnto
wydowes, the moste deuoute wydowe. She was the
fyrst that toke this straunge wate of virginitee with a
bolde stomacke and holy purpose: she was the fyrst
that lyued aboue the worldly custome in marriage, an
angelles lyfe, without carnall vse: in so muche that she
tooke hir a keper of hir chastitee, rather then an hus-
bande: whiche because they were wonders. Therfoze
brought she forth a sonne moze wonderfully, that na-
ture wandred on. And whan she was wydowe, because
she lyued al in spyte, she lifte vp hir selfe aboue the na-
ture of the bodye, yet lyuyng in the bodye, hauyng
in god a sounne most obedient, and moste chaste spouse,
and moste cheryshyng father, that because she forsake
all thyng, for god, she might fynde all thyng in god.
But what doe I holy virgin: what dooe I enterpryse
to speake of thine infinite preyse: Nay nay, that is not
for my dul wytte, and rudenesse of langage, or this little
roume, we had nede of great time and leysure therunto
and prompte eloquence, and wyt and counnyng most
excellente. But you virgins folowe hir, as many as
wyl keepe your virginitee safe and holle. Folowe hir
wiues, as many as care for the pleasynge of your hus-
bandes, and lyst performe that ye haue swoyne. you
wydowes beholde hir, in whom you shall haue bothe
frutefull consolacion of the losse of your husband, and
counaile of keepynge your children, and example of
leadynge the residue of your lyfe. There hath followed
this

this virgins ordre myghtie greate compantes of our
thousandes, as the spalmist saied. There shall be vir-
gins broughte vnto the kynge after hit: whose actes
shall profite not onely them that are now, but also all
that shal come hereafter in example. And historics doe
tel of pagane virgins, that were famous only by cha- Pl. 44.
stitee. Of whom sayncte Hieronime, wrytyng, against
Iouynian, grutcheth not to reherse a great nombze out
of the historics of the grekes, because he sawe that in
this maner of matters folkes wyl bee moued muche
with examples. For it seemeth not verie harde to doe it
that sometyne hath be doone. And he reciteth many
that had leauer lose their lyues than their virginitee.
For I will not dooe such a displeasure vnto that most
auncient and holy manne, as eyther to passe as super-
fluous that he hath tolde, or to reherse it vnder other
maner, but by and by wryte here as he hath putte in
his boke.

So than saith he in this wyse. The thirty tyrans
in Athens, whan they had slayne Phedon at a banquet,
they commaunded his daughters yonge maydes, to be
brought vnto them, and to be stripped naked lyke har-
lottes, and to play on the floore bloody of their fathers
bloud, with vncomely and wanton gestures: which for
a while dissemblyng the countenaunce of their sorrowe,
after that they sawe the folkes mery with dzyrke, they
went forth, as it were to doe their naturall necessitee,
and embraunce one an other caste downe them selfe in
to a welle, that they might saue their virginitee.

An other, daughter vnto Demotio the pryncce of
the Ariopagites, whan shee herde that hir spouse Le-
osthenes was slayne, whiche had bene the cause of La-

myance warre. Helewe hir selfe, affirmyng that though he
hir bodye was yet vntouched of any man, neuer the
lesse if shee were married vnto any after, she should haue
as it were a seconde husbnde, because in mynde shee
was married vnto the fyyste.

The Spartanes, and the Messenianes had frend-
shyp and confederacion together longe tyme, and so
much that they bled to send either vnto other virgins
to dooe certayne sacrifice. So on a season, whan the
Spartanes had sente fiftie virgins, and the Messe-
nians wolde haue defloured them: of all that greate
numbre was not one founde, that wolde consent to that
abhomynable deede, but all dyed gladly for theyr cha-
stitee. wherfore many a daie there was great warre be-
tweene them, and in long space Harmertia, one of their
cities was destroyed.

Aristoclidides the tyran of Ozcomene loued a mayde
of the citee of Stymphalis, which whan hir father was
kylled, fledde vnto the temple of Diane, and imbrased
the image, nor could not be drawen from thens againe
but was slayne in the same place. For whom all the
land of Arcadi was so sore moued, that they made open
warre to reuenge the maydes death.

Aristomenes of Messene, a good & a iust man, whan
he had conquered the Lacedemonians, and on a tyme
as they kepte a festiuitee in the night, which they called
Hiacinthia, toke awaye. xv. maydens that were play-
enge in company there, and went all night a pace, flee-
yng out of the countrey with them, and whan some of
his men wolde haue defloured them, he charged them
as well as he coude, that they shuld not do so, and at
the laste some that wolde not obey, he put to deathe, to
fearre

feare the reste with all. After, whan these maydes were redemed agayne by their friendes, and they sawe thys Aristomenes sewed for the death of a man, they wolde neuer go home, but laie prostrate at the fete of the iudges, vntill they see him quite, that was defender of their chastitie.

¶ Howe shuld we sufficiently praysse the Doughters of Scedasus of Leuctres, a towne of the countrey of boece whiche their father being from home, as we rede, had receyued two yonge men by the waie of hospitalitie, & they dronke with ouer muche wine, in the nyght rauished the maydes, which whan they had losse their virginite, wolde lyue no longer, but kild one an other.

¶ Also the maides of Locrean be woorthi to be spoken of, that had a custome in their countreys, to be send yearly vnto Alium: which custome had continued a thousande yere, no yet was there neuer heard tell, that anie had any report & name of disceigning their virginite.

¶ Who can let passe vnspoken of the. vii. maides of Mileie, whiche whan the frenche men destroyed all about their counirey, killed them selfe, lest they shoulde be compelled to any villanie, leauinge an example vnto all virgins, that vnto an honest mind the chast purenes of bodie ought to be more regarded than the lyfe.

¶ Pyrcano: after he had conquered Thebes, the cite, was taken in the loue of a maide, that he had take prisoner, and wolde haue married hir, whych thyng myght haue pleased a pooze prisoner: but she set more by hyr virginite, than by his kingdome, and there kyled hyr selfe. whiche thinge he made great sorowe for, holdyng the deade body in his armes.

¶ Steke bytters tel of an other mayd of Thebes, that
whan

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whan hir ennemie a Macedone had deflowred hyr, a whyle she dissembled hir angre, and after founde the corrupter of hir virginite slepyng, whome she slewe, and after that hit fel e, for ioye that she had auenged hir selfe of that abhominable vilanie: noz she woulde lyue no longer, than she had hir virginite: noz die, tyl she had auenged hir chastite. Also this saythe sapiente Hieronymus. Therfore christen women mate be ashamed, if any shame were in them, that do not kepe their chastite truly: liuinge vnder the moste caste Chyste, Ion of the moste chaste mother, and in the moste chaste church, and sayth, seinge that pagans, worshippers of filthy Jupiter, and bawdy Venus, haue sette more by their chastite, than all other thynges.

Where to shoulde I receyte here the examples of holy virgins, to moue the with, that be not ashamed, that chaste pagans shoulde be ones named: whome shoulde I specially shewe them to folowe example of amonge so many thousandes, Tecla, or Hagnes, Catharine, Lucia, or Cecile, Agatha, Barbara, or Margarita, or Dozothe, or rather the holle stocke of the .xj. thousande virgins, whiche all had leauer die, than they encunys shuld do theyr cur'd pleasure with them. Thou shalt skarse fynde two men, that shall so stedfastly agree in that holy purpose: wherin .xj. thousande tendre virgins were so fast and stable. There were infinite in numbze, that had leauer be kylled, headed, strangled, downed, or haue their throtes cut, than lose theyr chastite, which whan they coulde not slea theyr selfe, yet they sought craft to come by their death, whan they therein receyued die of their chastite, as Brasilia, a noble mayde, borne in Darchachecia rie of Italy, which whan she saw hyr ennemy

ennemy come to be rafte hir of hir virginitee, promised vnto hym, that if she wolde do hir no vilany, she wolde geue him an herbe, where of yf he were annoynted with the iuyse, no weapon shulde perce him: the man of warre was intent with the offre. So she wente into the next garden, and there toke vp an herbe, the fyrste that came to hande, and badde him auenture the firste pzoofe on hir self, of the vertue of the herbe, and annointed hir throte there with, and bad him smyte, to assaye: so he smote, and kylled hir. Neither saynct Hieronymie dissalowith, that a woman kille hir self, to saue hir chastitie with. And sainct Ambrose in the.iii. booke, that he writeth of virgins, layeth agaynste this doubte the example of Delagey the martyr, saynge, There needeth none other confirmation, where we haue the deede of a virgine and a martyr, of fyftene yeres of age, whyche with hir mother and hir sisters together, caste hir selfe into a water.

Sainte Euseby in the Ecclesiasticall histozie saieth that one Sopronia a noble woman, whan she saw hyr husbände that was the chiefe offycer of the citie afterde, and vnable to defende hir goodnes agaynste the foule and vnlawfull pleasure of Marimpe the emperoure, closed hir selfe in hir chamber, and there kylled hir selfe: and yet the churche hath allowed hyr for a martyre. All these examples of chastitie be readde in the churche.

How dare an vnchaste and naughtie woman come thither, nor be abashed to brynge a brothelry into the company of virgins, and desyle those pure eyes with hir filthy lokes, and polute tendre yeaues with hir corrupte voyces. Thou vnglacious woman, darste thou

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name Catharin, Hagnes, or Barbara, and fyle those holy names with thyne vnpure mouthe: Darste thou name thy self by any of those names, and make thy self in name lyke vnto them, to whome thou arte so vnylike to in condicions, & a very deadly enemye: Noz cometh it not to thy remembraunce, whan thou hearest thy self called, what maner one she was, whose name thou bearest: And whan thou remembrest that she was so pure, chaste, and good, and agayne thy selfe so vnpure, vnchaste, and vngacious, doest thou not rage daye and nyght, for thought and repentaunce: O thou mooste shameles of all women, howe darste thou halowe the natiuitee of the mooste pure virgyn, that arte thy self vnworthy euer to be bozne: And darste thou shewe thy shamelesse face vnto hir mooste demure eyes: And woldest thou haue hir to heare or looke at thee so ouer couerte with naughtines, whiche whan she was in thys worlde, was neuer wonte to see noz here no man, not thoughe they were full good: It were better for the neuer to come into their syght, least they auenge on the the iniurie of theyr kynde: noz to name thy self by their names, leaste they punishe the for filynng theyr names. And I speake in earnest, for here is no place to bourde in: there shuld be made some decre, that none vn honest woman shoud be called Mary. For why, doo not wee geue as muche honoure vnto that name, whome all we arysle and make reuerence vntyll, as the pagans gaue vnto some of theyr folkes. For in Athenes, whan Hermodius and Aristogiton had banished the tirannes out of the citie, there was by a decre determined, that no bonde man, noz any that occupied any vile crafte, shoud be named by their names.

Howe

How the mayde shall behaue hir selfe forth abrode. Cap. xli.

For the shee muste needes goe sometymes, But I
wold it shuld be as selde as maie be, for many cau-
ses. Principally because as oft as a mayde goth forth
amonge people, so often she cometh in iudgement and
extreme peryl of hir beautie, honestie, demurenes, witte
shamfastnes, and vertue. For nothyng is moze tender,
than is the fame and estimaciō of women, noz nothyng
moze in daunger of wronge: in so much that it may be
sayde, and not without a cause, to hange by a copweb,
because those thynges, that I haue reherseed, be requi-
red perfetie in a woman: and folkes iudgementes bee
dangerous to please, and suspiceous: and as Ouide
saith, we be quicke enoughe in belenyng the yll. And
as Cicero saith: Nothyng fleeth moze swiftly than
an yll woorde, nothyng gothe soner fooz the, nothyng
soner taken, noz broder sprede. That if a sklaunder
ones take holde in a maydes name by folkes opinion,
it is in a maner euerlastyng, noz can not be washed
awaie without great tokens and shewes of chastitee
and wisdom. If thou talke littel in company, folkes
thynke thou canste but littell good: if thou speake
muche, they reckon the lyght: if thou speake vncun-
nyngly, they count the dul witted: if thou speake cun-
nyngly, thou shalte be called a shewe: if thou answer
not quickly, thou shalte be called proude, or yl brought
vp: if thou answer, they shall saie thou wylte be sone
ouer comen, if thou sitte with demure countenaunce
thou arte called a dissembler: if thou make much mo-
nyng, they will call the foolyshe: if thou loke on any
syde, than will they saie, thy mynde is there: if thou
laugh

Ouide.

Cicero.

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laugh whan any man laugheth though thou do it not a purpose, streyght they will say thou haste a fantasie vnto the man and his sayng, and that it were no great maistry to wyne the. wherto shulde I tel, how much occasion of vyce and naughtines is abzode: wherfore the poet semeth to haue sayde not without a cause. It is not lesfull for maydes to be sene abzode. How muche were it better to abyde at home, than go forth and here so many iudgementes, and so dyuers vpon the, and be in many ieopardies: For there is none, that hadde more nede to folow this greke sayng, Live vnknewen Therfore Tucydides sayde, she was the beste woman, of whom was leaste talke, eyther vnto hir prayse, or hir dysprayse. A woman shulde be kepte close, nor bee knowen of many, for it is a token of no great chastitee, or good name, to be knowen of many, or bee songen about in the citie in songes, or to be marked or named by any notable marke, as white, lame, gogle cied, little, great, fat, maymed, or stuttyng, these ought not to bee knowen abzode in a good woman.

Why than say some, shoulde we neuer walke out of our owne doores: Shulde we euer lie at home: that were as though we shulde lye in pryson. For so dothe some proude fooles take this sayng, that desire to se & to be sene. Nay verely, they shall gooe forth somtyme, if nede requyre, and if their father commaunde or theyr mother: but afore she go forth at doze, let hir prepare hir minde and stomacke noue otherwyse, than if she went to fyght. Let hir remember, what she shall here what she shall se, and what hir selfe shall saie. Let hir considre with hir selfe that some thynge shall chaunce on euery side, that shal moue hir chastitee and hir good mynd

mynde, Againste these Dartes of the diuell fleyng on e-
 uery side, let hir take the buckler of stomacke defended
 with good examples and pzecepts, and a firme purpose
 of chasltitee, and a mynde euer bente toward Chziste.
 And let hir knowe, that she gothe but to vanitee, which
 lest she be taken with, she had nede to prouyde wysely.
 And that that she shall se forth abroad, is to be counted
 none other thyng, but a shewe of the lyfe of the worlde,
 by whose vices let before hir eies, she maie learne, not
 onely to kepe hir selfe out of the contagiousnesse: but
 moze ouer to amende hir owne fautes: and that what
 houre so euer she turneth hir selfe from god vnto men,
 whether she lyke them oz bee liked of them, she forsa-
 keth Chzist, and of Chzistes spouse sodelynly becometh
 an adulterer. If she se any goodnes, let hir loue it for
 Chziste: if she se any euyl, let hir flee it for Chziste. Let
 hir take hede neuer to garny she hir selfe so, nor so goe,
 nor do, oz speake so, that she be the diuelles snare to cat-
 che men in. She shuld not onely dooe none yll hir selfe
 but as muche as she can, so behaue hir selfe, that shee
 be none occasion vnto other of doyng yll: oz els shall
 she be a membre of the diuell, whose instrument she is
 all ready, and not Chzistes. They say, that the holy vir-
 gin our lady was so demure and sad, that if any manne
 dyd caste a wanton eie vpon hir, that foule heate was
 all quenched as though a man had caste a fyre brande
 into the water.

Nowe whan she is appoynted with these thoughtes
 and suche other, let hir go forth with hir mother, if shee
 haue any, and haue leaue to go, if she haue no mother
 let hir go with some sadde woman, that is a widowe,
 oz a wife, oz some good mayde of vertuous lpyunge,

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sober of speeche, and holy chamefastenesse. Homerus writeth, that the chaste woman Penelope dyd comme forth in to the company of hir wowers, but not alone, but with two honest maydes in hir company: and also hir sonne Telemachus was amonge theym syttinge. And as saint Hieronime commandeth, whan she goth forth abrode, let hir not beate hir brestes and hir necke bare, but hyde hir face, and with scantly an eye open to se hir waie with all: Neyther let hir desyre to see, nor to be sene, nor caste hir eyes vnstable hither and thither, nor be busy to knowe, who dwelleth in this place, or in that, whiche ought scantly to knowe hir owne neighbours. He woulde hane all hyd, saue the eyes to lede hir the waie. Nor I can not se, what honestee or goodnes can be in the wyng of the necke bare, howe bee it that maie be suffred, but to bare the breste and the pappes, and betwene the shulders on the backe, and almost the shulders, howe foule a thyng is that, as the common sayng is, a blynde man maie espy, when those that see it, some abhorre the abhominableness: and some wanton menne seyng the parte of the bodie, not vsed to be sene, are set on fyre there with. Wherto were gloues ordeyned, but to hyde the handes, that they should not appere, except it were in woork.

We rede, that the maydes of the citee of Milite were in suche a rage in olde tyme, that in diuers places they hanged their selves, nor any remedie coude be founde for that cause, there was commaunded vnder greatte paynes, that they shulde not do it, they set not by paynes, nor in dede there is no payne sozer than death, and as for that they went to on theyr owne myndes. Than were they watched and kepte, yet found they the means

res to die for all their keepynge: Than at laste there was a commaundement geuen, that whiche so euer killed his self, should be drawen naked and bare, though the market place of the towne in the open daye: and that payne onely made them a ferde: for they wolde not be sene naked: no not whan they were dead.

Incredible demurenes, and woozthy to be spoken of, they that feared not death, the extremest of all sorrow yet dreade they honestie in the deade body: and so was that rage sealed.

And more ouer Nature his selfe, the wyse mother of all thynges, prouydeth for the honestie of women.

For a wonderous case, Pliny in his naturall historie writeth, that mens bodys caste in to the sea, swymme vp righte, and women on the bealy. So nature hath care and respecte to womens honestie, and yet they them selfe set naught therby. Plinio.

In goyng, lette the woman neyther walke ouerfast nor ouer slowly.

Nowe whan she is in company of people, lette hyr shewe greate sobrenes bothe in countenaunce, and all the gesture of hir body, whiche thyng let hir not dooe of any pryde, or to make his selfe the more comely, but of sobre and very christen mynde: nor let hir not behold men muche: nor thynke that they beholde hir.

Nowe if the men sytte a parte, and talke together, beholding hir, yet let not hir thynke, that they talke of hyr, nor loke at hir. For some maydes and younge women, that haue gotten an opinton of beautie and pretines in theyr selfe, wene that every man looketh at them only and speake of them: and if any man loke at them, t.ough it be but by chaunce, nothing thinking
vpon

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vpon them, yet wene thei that thei loke at their beauti,
and than they smile: and because they will not seeme
to laughe at that matter, they caste foz the some tryfell,
that they thinke should make folkes laughe. A man
maye sometimes see .xx. sittinge together, whome if a
man beholde theym, they wyl all laughe at ones, and
say, they laughe at some worde oꝝ dede of some of them
selfe, which is neuer a whit worthe the laughyng: but
that euerie one thynketh hir selfe so wonderous fayre
and goodly to see and beholde, in whyche doinge they
playnely shewe theyꝝ owne folly and lyghtnes. But the
mayde that wyl doo after my counsaile, shal not set by
hir beautie, noꝝ iudge hir selfe fayre, noꝝ laughe at foo-
lyshe oꝝ lewde wooꝝdes, noꝝ shal reioyce to bee muche
loked vpon, and to be a talking stocke foz yonge men,
whan she hath moze cause to wepe foz it, that the most
excellent goodnes, that she hath, shuld be assaulted by
so many craftes and ennemies, and that hir face doeth
enflame yonge mens myndes vnto foule and vnlaw-
full lustes, whome she knoweth not, whether she can
withstande oꝝ not.

And foz as much as we be in hande with laughing,
whiche is a sygne of a very light and dissolute mynde,
let hir se that she laughe not vnmesurably. foz this I
nede not to bydde hir, that she shal not laughe agayne
vnto yonge men, that laughe towarde hyꝝ, whyche
none wyl doo, but she that is naught, oꝝ els a fole. Let
hir not suffre to bee plucked at, oꝝ to bee touched wan-
tonly: let hir chaunge hir place, oꝝ goe awaie, and nede
be: let hir geue nothyng to no man, noꝝ take ought of
any man. The wyse man sayeth: He that taketh a be-
nesite, selleth his liberte. And there is in Fraunce and

Spaine

Spanne a good saying: A woman that geueth a gyfte, geueth hyr selfe: a woman that taketh a gyfte, selleth hir selfe. Therefore an honest woman shal nother geue nor take.

¶ Full of talke I wold not haue hir: no not amonge maydes. For as for amonge men to be full of bable, I meruayle that some regard shame so littell, that they do not dispraise it. That custome was confirmed, as I trowe, by the Decree of the deuyl, that women shoulde be praysed for talking eloquently and promptly with men, and that by many houres together. What I pray you, shoulde an ignorant mayde talke with a yonge mā ignoraunte of goodnes, and counnyng enoughe in naughtynes. What shoulde fyre & towne do together. What shoulde they talke of so longe. What, I am sure of Chryste and our lady. Nay, but rather of their communicacion they shal bee incensed and kendled, and whether they will or no, shal bee compelled to talke of their heate: and suche they call women of courte, and I trowe well, of suche courtes as be nowe a daies, that be euen the fathers of outrageous vice, and the seates of Satanes: whiche not only a christen body shal kepe them from, but also pagannes, if they haue any witte or good mynde. But ye wyl peraduenture saye. They be not all naught. First, I cannot tel that, and though they be chaste of body, yet bee they vchaste of mynde: and though they be good of body, yet be they common in hert. For they lacke nothing to make them naught, but a good and conuenient occasion, because they bee euer in the eyes and company of many folkes. But wherto shuld I dispute with these folkes: what good man wyl allowe this: Or who wyl lyke it, but suche

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as neuer knewe so muche as a shadowe of honestie: whiche wolde, yf they coude bringe it to passe, haue all women naught, that they myght the more easly fulfyl theyr vnsaciabie lustes: whiche be them selfe drowned bp to bothe the eares in vice, unhappines, and unthriftinesse, that they can neither see their owne vice, nor other mens. First let theym put of that cursed darke-nes, where with they bee ouer layden: and than shall we beleue their iudgementes of vertue. As for a yonge woman and a yonge man, to talke of loue in a corner, is not mete, though they were brotherne and sisterne.

¶ There maie be reherfed many olde examples and newe bothe, of vices that haue be dooen amonge brotherne and sisterne, hauing occasion and time secrete.

3. Re. 13

So Amnon, son of kynge Dauid, defloured his owne sister Thamar. So Caunus late by his sister Biblis.

¶ Saint Augustine wolde neuer dwel with his sister in house: He sayd it was naught to see a woman, worse to speake with hir, and worse of all to touche hir.

¶ Dion an holy abbot, hadde a sister soze sicke, whiche whan he was despyed to go speake with hir or she died he closed vp his eyes, & was led of an other body vnto hir chambze, & talked with hir, and so departed awaie.

¶ Neyther I wolde not haue brotherne to play with theyr sisters, nor kyns men with their nere kyns women, be they neuer so good, and chaste, and continent: neyther to kysse them, nor grope, nor plucke at theym. What should that serue for, but to rype and prepare theym readie for suche as bee more lewde: that if they desyre any dishonest thynge, the women sette in heate therewith, shall thinke on such thinges as should touche their chastitie. Nor in a great courte I wolde they should

Shulde not crepe in to corners. What wolde they saye there, that other folkes maie not heare: if they purpose to speake of that, that is pure and chaste:

Either I woulde there shuld be many wordes betwene yonge men and maydes, thoughe folkes be by, excepte they be so pure and honeste, that no suspecte of yll can come of them. For some men be so crafty in noughtines, and can wrappe in darke sentence, theyr myndes in suche wyse, that they may yet be vnderstanden of hir what they meane, by that they speake vnto hir, and yet shall the double sence cause, that they maie deny that they ment so, and blame hir for wronge takinge theyr wordes, and vnderstanding them in euil sence, whiche they spake for no harme. And than they set muche by their owne wytte, whan they be cunnyng, in these craftes, thoughe they be deuoyde of all goodnes, but able and counnyng enough to dooe yll. Which thyng dooeth not proue any great wyt, but an exercise in noughtines: whiche as Senec saiethe, is worse, and moze foule, than is a dull and sluggyshe wyt. For wit is not to be rekened in subtilites and decettes, excepte we wyll reckon diuelles moze wise than aungelles: but one good angel is moze wise than al the diuelles in hel.

At fewe wordes, it is good to haue very lyttell or nought to dooe with men, and speake very fewe wordes with them, and those full of sobrenesse, honesty, & wysedome: no; thou shalte not therfore bee rekened the moze mope and foole, but the moze wyse. And if iudgement shulde be geuen of thy dispocicion, I had leaue yll folkes shuld reken the rude, than good folkes bad.

Tell me, howe muche redest thou in all the hystorie of the gospel, that our lady euer spake. The aungell cometh

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- Luce. 7.** comethe in vnto hit : and shee synysshed the mattier with fewe wordes, and those wise and sad, and also holy. She gothe for to se Elisabeth, and speaketh to the prayse of god. She bringeth forth a sonne, which is
- Luce. 2.** god. She is lauded of the angelles, woozhipped of the hearde men, and holdeth hit peace, gatherynge and keppnge in hir remembraunce all theyr saynges.
- Math. 2.** She was honoured of the wyse men of the east, that came thither a great waie: and what dooest thou rede, that euer she spake: Some other peradventure wolde haue asked of their countrey, of their treasure, of theyr
- Luce. 2.** learnynge, or of the sterre: but she, as became a yonge mayde, spake neuer a woorde. She offereth hir sonne in the temple: and whan Symeon prophesied of hym, an other wolde haue asked some mo thynges, or elles the reason and maner of those that be tolde. The olde man tourned his sayng vnto the mayde, speakynge of hir sonne. Lo he is put for a falle and arysynge ageyne of man in Israel, and a signe, against whom there shal be speakynge, and a sworde shal cutte thy herte, vnto the ende that the thoughtes of many hertes in Israell maie be opened. Some other woman wolde haue asked, whan, how, and where it should haue bene, but we rede not, that she sayde any thyng.
- Ibidem.** She lost hir dearest sonne at Hierusalem: and whan she had sought him thre dayes, and at the last founde hym, howe many wordes saide shee to hym: Sonne why haste thou serued vs so: Lo thy father and I sought the carefully. After that whan she was of more age, at a maryage she sayde no more but this: Sonne they haue no wyne. And at the crosse she was cleane dymme: she asked neuer a whittle of hir sonne, neyther
- with

Ioan. 1.

with whom he woulde haue hir, noz what he woulde commaunde hir to do, whan he dyed. For she had not learned to prattle among folkes. All maydes, and all women folowe you hir, for she was but of fewe wordes, but wonderous wyse.

Theano Metapontina a poet, and a maide excellent cunnyng, rekened that Silence was the noblest ornement of a woman. And Sophocles is of the same opinion: for with sylence both wisedome and chastitee, be sweetely poudered.

Silence

Thou arte none attourney of lawe good doughter, noz pleadeste not in courte, that thou shalte neede to quayle eyther thyne owne, or thy clyentes mattyer, excepte thou speake. Holde thou thy peace as boldly as other speake in courte: and so shalt thou better defend the matier of thy chastitee, whiche afoze iust iudges shall be stronger with sylence than with speche.

We rede in histories, that a child was ones brought in to the common place at the citee of Rome, vpon a matter of chastitee, and with holdyng downe his eyes, on the ground, and sylle sylence, defended his matter better than he shoulde haue done with longe oracions of oratours. But nowe to speake of women.

Saynte Susan excused hir selfe of the crime of adultery, with sylence, and not with wordes. Now lette vs here saynt Ambrose.

The holy woman Susan helde hir peace, and overcome hir enemies: for she defended not hir selfe with reasonyng of wordes, noz with speche of any attourney, but the holy woman hir selfe holdynge hir tounge, hir chastitee spake for hir.

Dan. 13.

Also in the booke of virgins he saith on this wise:

I had

I had

1. Co. 4. I had leauer a maide shulde loue to lytle talke than to inuche: For if women be commaunded to holde their peace of holye matters in the churche, and aske theyr husbannes at home, what shulde maydes do (suppose you) that whyle, in whom shamesfastnes garnyssheth theyr age, and stylnes commendeth theyr shamesfastnes. For she shall not onely amonge men behaue hir selfe so, but also amonge women: moderate and little spech shall become hir, and not chylle, nor presumptuous, or sygne of a mans stomacke, nor iuigned with othes: whiche thyng whan it is vncoinely in men, must nedes be in women abhominable, nor vse hir voyce to be feate and nyce, nor sette hir countenaunce to crueltee and frownyng, nor ouer sadde and sorowfull, or dysdaynshly, nor diuersly, nor full of pleasaunce, or ouer cherefulle, or vnstable, or wanderynge or dissolute, shewyng tokens of a mynde there vnto accor dyng. Some be so subtile mynded. that amonge their companyons they bable out all at large, bothe theyr owne matters and other folkes, nor haue no regarde what they say, but what so euer cometh on theyr tounge ende: and thereof cometh a fatalie to lye, whan they lacke trowth: and herof ryseth the fable by them, that of one rauyn made an hundred, and of one man slayne, a thousande, and of a meane dogge, one more than an Elyphant of Ynde: in so muche that now we no man can fynde woordes to repzehend that inordinate and shamefull thyng with all accor dyngly. Every body taketh the matter with mythe and spozte, who so can tell a thyng the moste shamefull: Some bable because they thynke their selfe they can no good, without they talke, or elles that they bee not halfe frendly, without they prattle

prattle out al secretes they can vnto other, though it be right ieoperdous. Wherfoze many wyse men take occaſyon of that, to geue pceptes, that men ſhoulde neuer commit theyr counſaile vnto women, neyther to hys ſyſter, his mother. noꝝ his wyfe: but this is but a vice of ſome, and not of the hole kinde, as hath appeared by example of diuerſe, as that womanne of Pythagoras ſchole and ſecte, that bit of hyr owne tonge, and ſpytte out in the face of the tirane that did tourment hir, leaſt ſhe ſhould bee compelled of neceſſitie, to tell that ſhe would not.

Let paſſe here the women of Mylete, whiche kepte theyr huſbandes counſaile at Maſtile many a day, ſo longe as was neceſſary.

Tracitus writeth, that Epicaris, becauſe ſhe was of counſaile of the treaſon that Biſo went about, was commaunded to bee haled with tourmentes, to cauſe hir foꝝ to ſhewe. The fyrſte daie ſhe was attacted with beatinge and fyꝛe, and that the moꝛe greuouſely, becauſe the tourmentours were angrie, that a woman ſhould ſet them at ſo lyght: yet foꝝ all that ſhe was not ones moued, noꝝ wolde not confeſſe that ſhe knewe any thinge. The nexte day ſhe was brought vnto the ſame peynes agayne, and was caried bp in a chayꝛe, becauſe hir bones were ſo haled in ſunder, that ſhe could not ſtande, and there ſhe toke a towell, that was tyed aboute hir breaſte, & faſtened it to the top of the chayꝛe in maner of a ſnare, and put in hir necke, and there hanged by it with all the weyght of hir body, and wꝛonge out that lyttell lyfe that ſhe had.

We reade in the hystories of the Athenienſes, that the concubine of Ariſtogiton, whiche banyiſhed Pyſtrates

Leena.

distrotes children, called Leena bi name, whan she was
haled vpon tourmentes, to shewe where hir loue was,
she suffred all thinge still and paciently.

If that harlottes and naughtie women did thus,
what should we suppose good women wolde dooe: Let
not the mayde bee ouer busy in a nother bodie's house,
neyther ruffle vp and serche euery cozner: no; desyre to
haue o; knowe moze than folkes wil shew of their own
good wyl.

No; let hir not skolde and childe foorthe abrode, ney
ther fo; smalle mattiers, no; thoughe it were fo; great
possessions: it is better to abyde the losse of hir goodes
than of hir good name, and honestie, and hy; shame-
fastenes, whiche thynges she ought to haue in mooste
pyse. As fo; feastes, great dyners, and bankettes, I
wotte not what pzeceptes to geue chzisten folkes con-
cernynge them, in the custome that nowe is worse thā
amonge paganes: in so muche that he shall be rekened
madde, that wyl not suffre him selfe to bee taken and
drawen with the vse of the worlde, but wyl wythstand
such multitude of people hym selfe alone, o; els wyth
verie fewe mo. Therfoze lette the woman geue an eare
vnto the pagane Diuide, because she wyl not regarde
a chzisten mans woordes: fo; he in geuing those vn-
chzistie rules of louing, speaketh of these comen reso-
tinges vnto playes and feastes in this maner.

They came to see, and eke fo; to be sene.

Full muche chastite quayled there hath bene.

Iuuenal the poet, in his boke called Satires saith
That no wyues, that lyst contente and please sad and
honest men, wyl be founde and sene at comen plaies
daunspnges o; other great resorte of people. Dayde
sayth,

saieſth, that feaſtes and bankettes be the instrumentes
and armour of Venus and Cupide. And to ſaye good
ſothe, what garde of chaſtitie can there bee, where the
mayde is deſired with ſo many eyes, where ſo many
faces loke vpon hir, and agayne ſhe vpon ſo manye?
She muſte nedes ſyre ſome, and hir ſelfe alſo be ſyzed
agayne, and ſhe be not a ſtone. Moreover there is
layde great nouriſhment vnto that heate, by the rea-
ſon of meate and dꝛynke of the feaſte, and talkyng, tou-
chyng, gropinge, and plucking, and many other wan-
ton poyntes, wher vnto that vnbꝛyded Bacchus ge-
ueth libertie and boldnes. What mynde can be pure
and whole amonge al this geare, and not spotted with
any thought of luſte?

The foolyſhe people weneth a yonge woman doeth
no ſynne, excepte ſhe lye with a man in deede. Than
thou that arte chꝛiſtened, by the goſpel of Chꝛiſte, how
doeſt thou heare oꝛ reade the wordes of Chꝛiſte in the Mat. 5.
goſpell, where he ſayeth: Thou ſhalt geue a counte in
the daye of iudgement foꝛ euery idell worde that thou
ſpeakeſte. Howe than amonge younge men and yonge
women, in reſortyngeſ and dꝛynkynges, howe manie
wordes flie to and fro, not onely ydell, but alſo ieoper-
dous. And alſo where he ſaith: who ſo loketh vpon an
other mans wyfe, and deſyreth to haue hir, he hath Mat. 12.
committed adultery all ready with hir in his hert, ſup-
poſe you not, that this was mente as well by the woman
beholding a man. And to be bꝛiefe, thou arte not chꝛi-
ſtened, noꝛ ſpiritual, but a pagane and carnal, if thou
doeſt not belene, that thou haſte a ſprynge of vngꝛaci-
ouſnes within thee. And that it foꝛceth not, what the
mynde be, but the body.

R

I dare

I dare be bolde to say, that fewe yonge women, after they begin to waite towarde womans state, come from feastes, and bankettes, and resort of men with safe mindes. But some be taken with eloquence, some with deliuerneſſe of bodie, some with one propertee, and some with other: whych a yonge woman ſhal fynd in great multitude of men, ſet lyke nettes. And it is an harde thyng to ſcape vncought with thoſe thynges, where vnto ſhe is ſome thyng inclined all ready. How much were it better, not to loue thys leoperdy, than to periſhe in it, as the wyſe man ſayeth?

Ecd. 3

Merely my mynde is, and I trowe Chriſtes to. that maydes ſhoulde be kepte at home, and not goe abroad except it be to heare maſſe, and that well couered, leaſt they eyther geue or take occaſyon of ſnarynge. A chryſten mayde ought to haue nothinge a dooe with wedding, feaſtes, bankettes, and reſortinges of men.

Finally, what myne opinion is, concernynge women, you may know by that, that I woulde not haue yonge boyes brought vnto feaſtes, bothe becauſe it hurteth the ſtrength and the helth of the chylde, in his tyme of growing: and becauſe that feaſtes be the ſpringes of great and many vices, bee they neuer ſo ſobre and moderate. A chylde ſhall ſee there many vncomefly thynges, and learne muche naughtines, euen amonge aged men, though they be right wiſe. Where to ſhould I ſaye amonge women and meene, where after theyr mynde be inflamed bothe inwarde and outwardly vnto foule luſte, bee they neuer ſo well kept vnder, yet wyl they ſhew them ſelfe foule and outragyeuſely, nor wyl be brydled in, nor obey theyr gouernour. What ſhan wyl they doo, yf they bee prouoked ſo wardes.

Cham

Chan in dede there will bee neyther rule noz measure,
noz any respecte of honestee.

Of daunsyng.

Cap. xlii.

Nowe let vs speake of that thynge, whiche some
maydes do, nothynge moze gladly, and be taught
also with great diligence, of bothe father and mother,
that is to daunce cunnyngly, I wyl make no mencion,
here of the olde vse of wastlyng, whiche bothe Plato
and many of the stoyke phylosophers saide, was hol-
some for honeste mens sonnes : and Cicero and Quin-
tilian called necessary for an oratour. Whiche was no-
thynge but a certaine infourninge of gesture, and mo-
uinge of the body, to set and moue all in comely ordre
whiche crafte now, as many other bee, is cleane
out of vse. I will intreate of this daunsynge, that
nowe a daies is muche vsed, whiche many of the Gre-
kes preyssed, as they did many mo thinges, some foo-
lyshe, and some also filthy : whiche the sage people of
Rome refused : noz wee rede not that euer any of those
sad matrones vsed daunsynge. Saluste wyrteth, that
one Sempsonia, dyd bothe synge and daunce moze
cunninglye, than was necessarie for a good woman.
Also Cicero, defending Murena againste Cato, which
had layde vnto his charge, that he had vsed daunsing
in Asia, where he was gouernour for a season, whiche
dede was so dissallowable, that he durste not defende
it for well done, but styffely denyed, sayng moze ouer
that neuer sobre man daunsed, excepte he were madde,
neyther beyng alone, neyther at an honeste and mea-
surable banquet. Feastynges out of tyme, and pleasant
spoyses, and delicate pastyme, bynge euer daunsynge

At

in the

in the laste ende: So that daunsyng must nedes be the extreme of all vyces.

But we nowe in chystiane countreys haue schooles of daunsyng, howe be it that is no wondze, seying also we haue houses of baudy, so muche the pagans were better and more sad than we be: noz they neuer knewe this newe fasshion of daunsyng of ours, so vnrasonable, and fulle of Makynge and braggynge, and vnclenly handlynges, gropynge, and kysynges, and a very kendlunge of lechery. wherto serueth all that bassyng, as it were pydgins the byzdes of Venus:

In olde tyme kysynge was not vsed, but amouge kynsefolke: nowe is it a comen thyng in Englande and Fraunce, If they do it because of Babty sme, that they may seme all as bretherne and systerne, I prayse the entent: if other wyse, I se not where vnto it perteyneth to vse so muche kysyng, as thoughe that loue and charitee coud none other waie stand betwene men and women. without this were their purpose, to steepe vpon their bodely lustes in suche colde countreis. Merely me thinketh it is a foule and rude maner. But nowe to speake of daunsyng.

What good doothe all that daunsyng of yonge women, holden vpon mens armes, that they maie hope the hygher: what meaneth that Makynge vnto mydnyght, and neuer wete, whiche if they were desyred to go but to the nexte churche, they were not able, excepte they were carped on horse backe, or in a charette: who wolde not thynke them out of their wittes:

I remember, that I harde vpon a tyme saie, that there were certeyne men broughte out of a farre countrey in to our partes of the worlde, whiche whan they

saw

saue women daunce, they rounne away wonderflye a-
 frayde, cryeng out, that they thought the women were
 taken with an vnked kynde of transy. And to saue good
 sothe, who wolde not reckon women franticke, whan
 they dance, if he had neuer sene women daunce before?
 And it is a woꝛld to se, howe demurely and sadlye some
 syt beholdyng them that daunce, & with what gesture,
 pase, and mouynge of the body, and with what sobe
 totyng some of them daunce. wherin also a man maie
 spie a great part of their folly: that go about to hanoe
 suche a fool. She thynge so sadly: neyther se them selfe
 haue a matier in hande without any wysedome, ney-
 ther any thynge woꝛthe, but as Cicero saith, a compa-
 nion of vices. what holy woman dyd we euer rede of,
 that was a daunser: Or what woman nowe a dayes,
 that is sad and wyse, wyl be knowen to skyl of daun-
 syng, and wyl not refuse it, if she be desyzed to daunce:
 For they knowe wel enoughe, if is a folly she thynge, or
 els they wolde dooe it of their owne courage. But they
 wyl not be gladde to come where daunsynge is. For
 what chastitee of body and mynde can be there, where
 they shall see so many mens bodies, and haue their
 mindes entysed by the windowes of their eies, and by
 the meanes of the moste subtil artifice the dyuell.

There is also a certayne sayng of an holy man: That
 he had leauer plowe and dygge vpon the holy daie,
 than daunce.

Sanct Ambrose writeth vnto his syster, saynge in
 this wise: Myght ought to be in a clere conscience, and
 a good mynde, and not in spysed bankettes, and wed-
 dyng feastes full of mynstrelsie. For there shamefa-
 lnes is ill defended, and vnfyll abusion suspected:

¶

where

where the laste ende of pleasure is daunsynge: frome
whiche I desire all virgins of god to kepe thein selfe.
For no man (as a certaine wyle manne of the pagans
saith) daunserh, if he be sobre, excepte he be madde.

Mat. 14.

Nowe than, if that either Drunkennes or madnes
be rekened to be the cause of daunsyng among the pa-
gans, what than shulde we counte to bee commaun-
ded in the holy scripture: where we rede that Sayncte
Johan the Baptiste, the messenger of Christe, was put
to death at the pleasure of a daunsyng wenche: By the
whiche thinge we maie take example, that this vnla-
full pastyme of daunsynge hath bene cause of more
hurte, than the fransy of robbers and murtherers.

This deadly feaste was prepared with a kyngly lar-
geesse and excesse, and watche layde whan compaigne
was at the moste, and than the doughter, whiche was
hydde by afore in secreete, brought forth to daunce be-
fore the people: what coulde the doughter lerne more
of hir mother, whiche was an harlotte, but to lease hir
honestie: For nothyng inclyneth folke more to bo-
dily luste, than by vncomeyly mounge and gesture, to
shewe the operacion of these parties, whiche eyther na-
ture hath hydde secretely, or good maner and nour-
ture hath couered: or to play castes with hir eyes, or
make the necke, or swynge hir heate. wherfore they
muste nedes fall into offence agaynste the maiestee of
god. For what honestie can be kepte there, where
daunsynge is: So than the kyng delpted with that
pastyme, bad hir aske whatso ever she wolde. This is
saynct Ambrose sayng.

Loue is breade by reason of company and communication with men: for amonge pleasures, feastes laughyng, daunsyng, and voluptees, is the kingdome of Venus and Cupide. And with these thynges folkes myndes be entised and snared, and specially the womennes, on whome pleasure hath sorest dominion.

O miserable yonge woman, carefull waitst thou be, if thou departe out of that company entangled alreedy how muche better had it bene for thee, to haue bydden at home, and rather to haue broken a legge of thy bodie, than a legge of thy mynd: Howe be it I wyl go aboute to fynde a remedy, to saue the from takynge, if thou bee vntaken: and if thou bee taken, that thou maiest scape out agayne.

I wyl let passe here, that hath bee sayed by philosophers, and all holpe and wyse men agaynst Cupydes loue, no: I will not reherse the wrytyng of those, whiche seeme to haue praysed loue purposely. But they, whome I spake of here afore, what a raylunge doo they make of loue, calling him tyranne, myscheuous, cruel, harde, vnkind, foule, vngacious, cursed, wicked and causer of mooste unhappynes. Saynct Hieronyme sayeth of loue in this maner, after the opinion of Aristotle and Plutarke.

Loue of the beaurie is a forgettynge of reason, and the nexte thing vnto transye, a foule vice. and an vmanerly for an hole mynde, it troubleth al the witts, it breaketh and abateth highe and noble stomackes, and draweth them downe from the studye and thyngyng of hyge and excellent thynges, vnto lowe and vyle,

Loue.

bile, and causeth them to be full of grounyng, and com-
 playning, to be angrie, hastie foolhardy, streite in ru-
 lunge, full of vyle and seruile flaterynge, vnmete for
 euery thyng, and at the laste vnmete for the loue it self.
 For whan they bourn so without measure in desyre to
 opteyne theyr purpose, they lose the most part of theyr
 time, in suspiciousnes, mourning wepyng, waylunge,
 syghyng, and complaynyng: wherewith they make
 them selfe hated, and in conclusion hate their owne self.
 Thus saith saynte Hieronime.

Who can now expresse with woordes, howe muche
 petiury what disceites, what murther, what slaughter
 what destruction of cities, of countreys, and nations,
 this loue hath caused: what nedeth me to reherse here
 the destruction of Troy made for Helayne: or to telle
 what great multitude of people was there slayne: or
 of the great warre betweene the Lacedemonians, and
 Meceantans, for the maydens taken awayne: or the hole
 empire of the Lacedemonians brought in decaye by
 Epaminundas the capitayne of Thebes, at Leuctras
 in Boece, whiche toke vengeance vpon them (as Plu-
 tarcke maketh mencion) for the daughters of Sceda-
 sus rauished by the yonge men of Lacedemon: and be-
 cause the rulers of the citie regarded not his complaint.
Kyng Rodericke of Spayne losse his countrey,
 whan it was moste flourishyng, for despylunge Cana,
 the daughter of Julian therle, and leste it to bee ouer-
 runne and spoiled of the Algarens. Adam also for the
 loue of Eue, losse and caste awayne mankynde. Wygill
 cryeth out saying: what myschefe doeth not golde
 cause: Nay but what myschiefe dooeth not loue cause.
 It compelled Dauid the moste gentyll kyng to caste
 innoce[n]cy

innocēt Ury into many feast ieoperdy, that he mought
haue Barlabē at his libertie. Salomon the most wyse ^{2.Re. 11.}
kyng was so doted with loue, that he fell to idolatrie. ^{3.Re. 11.}
^{Iudi. 16}

Sampson losse his strength therby. Medea was com-
pelled to all to cutte hir bzother, and slea hir owne chil-
dren: and Cataline to sle his owne sonne for the loue of
Qzistill, that he myght rydde his house for hir. Many
younge women haue hated bothe father and mother,
and all theyr kynne because they haue letted theym of
their loue. Many haue poysoned theyr owne mothers,
that they myght renne away with their louers.

This inordinate and cruell affection if one myght
see it with the bodilie eyes, he woulde be as ferde as
thoughe a wylde beaste were bzought sodeynly vpon
hym, and wolde renne away for drede as farre as euer
he myght. Wherfore yf thou be not enfecte all readye
with the venome of this serpent, call ofte vnto remem-
brance this littell verse.

Loue maye be taken by at ones pleasure.

But not layde awaye.

Therefore it is in thy power to loue or leaue before
thou fall into it. But after thou art ones in, than arte
thou not in thyne owne power, but vnder it, neyther
thou canste not rydde the thereof whan thou wouldest,
who woulde be glad to receyue home suche a guest:
who wyll not keepe him alwaye from his house: For
loue fyrste of all troubleth and tossethe all thyng by
sette downe at his luste, that hym selfe may beare the
more outrageous rule, and confoundeth and blindeth
the wit and reason, that it shall not se and knowe what
is doen within, but suffre it selfe to be holly leade and
drawen at loutes pleasure.

¶

This

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This cruel venome, that so robbeth vs of our syght, draweth vs ouer a thousande rockes and hilles, and many tymes throweth vs in to suche a dounzion, from whens we can neuer scape out. There is no dede so vnglacious, so cruel, so outrageous, or so straunge, that we wyl not dooe to obey loue. Disceiue frendes, kille kyns folke, slee father and mother, murther chyldrene, whom hir selfe hath bozne, all these bee but trifles for loues pleasure: neither it is reckned any great greuous acte to destroy vtterly theyr countreye, to peryshe an holle realme, or ryd vp all mankynde. What remembraunce can here bee of holines, of vertue, iustyce, of god, of deuocion, or good minde, all is but iapes, yea and finally thine owne helth forgotten. Wherfore, who so is saufe enoughe, and considereth these thinges, and doeth not his diligence, neuer to come into this rage and fransie, is woorthy to be kepte therein, nor neuer to fynde ende or measure of that iuell, but to bee vexed bothe daie and nyghte with the fyre brande of Cuppyde, neither to take meate, nor slepe, nor se, nor reeste, neither to haue any vse belongynge vnto mankynde.

This affection of loue taketh wonders fore the myndes of all folkes, and specially of women. Wherfore they had nede to take the more heede, least it steale in vpon them. For it cometh comenly at vnware vpon suche as will take no labour to auoyde it, whan they bee in the daunger and occasions therof, nor care what mynde come, but receiue it whan it cometh, as a swete and pleasaunte thyng: not knowynge what and howe perillous a popson, lyeth hyd vnder that pleasant face. Therefore they shuld specially withstand the fyrste occasions: whiche thyng Dydde the maister of
loue

loue counsaileth, and as the Prophet in the psalme
dothe teache: Suffre not those chyldren of Babylone
to grow vp, but knock them vpon a stone, and breake
them on the hard firmament of religion, that is Christ,
whiche in the cantikels geueth warning vnto virgins,
sayng, Take ye the ponge fores, whiche marre your Can. 2.
vines. And commaundeth to take them the more dily-
gently, if the vynes shewe all redie flowers of good
fruite. Nowe loue by longe space wareth more, and
gathereth strength, as many other thynges dooe: For
Quid saith:

I haue seene a wound, that in the begynnyng,
Mought easily haue be brought to healyng.

Whiche by delate and continuance

hath after growne vnto more greuaunce.

Gue none eare vnto the louer, no more than thou
woldeste dooe vnto an inchauntoure or a sorcerer. For
he cometh pleasantly and flatterynge, fyrste pzeysynge
the mayde, shewynge hir, howe bee is taken with the
loue of hir beautie, and that he muste be deade for hir
loue: for these louers knowe well enough, the vaine
glorious mindes of many, whiche haue a great delite
in their owne pzeises, wherwith they bee caught, lyke
as the byrder begyleth his byrdes.

He calleth the fayre, propre, wittie, wellspoken, and
of gentyll bloude, wherof peradventure thou arte no-
thyng at all: and thou lyke a foole arte glad to here
those lyes, and wenest that thou doest seme so in deede,
whan thou arte neuer a whytte so.

But put case thou dooest seme so. Loke whether he
calle the wyse and honest, whiche if he dooe not, all thy
pzeise is nought: and if he do, what maie he hope to get

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of the? For if he hope to obtaine of his purpose therby,
than hath he belyed the. Howe hath he than handled
this matter:

He saith he is taken with thy properties. What thā:
and saith he shall die, excepte he maie haue the, yea
there is the cause of his complaint. Therfore beware
thou, leaste thy selfe bee taken also with woozdes, and
peryshe as well as he. He saith he shall die for the, yea
and that he dyed eyn strayght waye. Beleueste thou
that? A foole, let him shewe the, how many haue died
for loue, amonge so many thousandes as haue beene
louers. Loue doeth payne some tymes, but it neuer
fleeth. Or though he did die for the, yet it were better
for the lette him perishe, than be perished thy selfe: and
that one shoulde perishe than twaine.

Inede not to reherse here, the cōmon song of flouers
which they sing only to disceiue, whan they haue many
tymes not one droppe of loue toward hir. For if he had
ones fulfilled his appetite of the, than wolde he shewe
how muche he loued the: If he had loued thy good ver
tues, and as long as thou haddest liued, he wolde ne
uer haue ben full or wery of the. But now because he lo
ued but only thy body, & the short pleasure therof, ther
fore whan the body decayeth, his loue also vanissheth
awaie, and he fylled and faciate with pleasure, lotheth
the plentie.

There be not a fewe examples thereof: neither we
nede not to fetch them of the olde worlde. For there is
none so ignozant, but he hath harde tel and sene thou
sandres of mienne, whiche whan they had abused yonge
women for a season, haue caste theim vppe in to some
stewes, because they neuer loued theim in dede. And
many

many that haue loued very feruently, haue ben turned at the last from hotte loue vnto mortall hate, and haue kylde their loues, or cutte their thzouttes. There is no citee, wherin those thinges be not harde daily. Wherefore I wonder muche of the foly of yong women, which willyngly Drowned theim selfe in the great sea of wretchednes. Where of come so many stewes, and so many harlottcs, yea that haue bene commen of honeste kyn. What is the cause, that so many yonge women lye pockye, and scabbed, in spittels, and lazer houses, and that yonge women? What is the cause that so manye go a begging, pale and sycke but these meanes: Wherefore if no regard of vertue, no regarde of goodnes and honesti may moue the, if none actes of holi virgins mai reuoke the, at leaste wyse let these miserable chaunces of yonge women tourne the, which Doubtles shal lyght vpon the, if thou folowe on the same waie that they haue gone befoze. For the louer wil disceiue the, eyther because it is his custome to disceiue, or because that is the rewarde of this filthy loue, or elles because the pleasure lothed by the reason of aboundance, moueth him so to dooe.

Here vnto many thynges shal profyte, that haue bene tolde in that place, where I haue intreated of the keepng and sauynge of chastitee: as that good fare of meate and drynke, do not kendle and nozise loue, neither also idelnesse, nor ouer muche keepnge of company with men.

Lucian the Rhetorician enduceth Venus asking hir son cupyde, what is the cause that whan he woundeth with his darte of loue, bothe Iuppiter, Neptune, Apollo, Iuno, yea and hir selfe to his owne mother, and

D iii

fynally

lynally all the goddes, yet doeth he not ones meddell with Dallas, Diane, and the Muses: wherunto hee answereth: Dallas saith hee, thretmeth me, whan I come towarde hir, and resisteth and withstandeth the occasions. Nowe the Muses be full of vertuous reuerence, and euer occupied with some vertuous labour: and so they keepe them out of loue with their studie.

And Diane tenneth about in the woodes and desartes and so she can not loue because she fleeth company.

For much of loue crepeth in by the bodily senses, which after nourished with in tender mindes and thoughtes groweth vnto moze. But peradventure the maide is caught all redy: than muste we seeke a remedy for the wounde, afore it constraine hir to do that thyng, which shall cause hir euerlastyng repentance.

Fyrst thou maiest be soz, that thou haste wyttynghly thzowen thy selfe in to that dounghion. For those folkes ought to be taken hede vnto, that saie, it lyeth not in their owne power, to eschewe loue. For so saye some, whiche excuse their owne vyce with necessitee, as though they had done it agaynst their wyll. For they that is to saie, seme to knowe the power and nature of loue. Also remember this littel verse: Loue can not be thrust out, but it maie crepe out. wherby, we maie perceiue, that loue neither breaketh in violently, nor can be caste out violently. But lyke wyse as it hath by lytel and lytel crepe in, so by litell and little it may be put awaie againe. Therfore let not thy minde wander. For if it be not kept, it will run thither of it owne accorde.

Some tyme consider thy selfe, howe many thynges thou haste done folishely, blyndly, and without wytte, brayne, or reason, by the meanes of loue: And howe
much

muchē good tyme thou haste losse in it, with vnprofytable and foolyshe cares, and losse the occasions of many good deedes.

¶ Remember also how thou haste bourned, how many thynges thou haste thoughte, sayde, yea and doone, parte foolishe, parte madde, yea and some vngacious. Remember into what miserie thou castest thy selfe lyke a blynde body: and what a benefyte agayne thou hast obteyned, that hast recouered thy sight, and a purpose and wyll to come vnto better mynde agayne: whiche thyng thou maest reckon to bee a great gyfte of god, and thy selfe to be muche bound to him for it. Therfore sette thy selfe vnto some woork, and kepe thy selfe from the sight and hearpyng of the person, that thou louedst: and if he come by chaunce into thy thoughte, turne thy mind some other way, eyther with reading or prayng, or some good communicacion, or some honest songe, or studyng of some mery matter: so that it bee cleane and honeste. And if he, whom thou louest, haue any faulte or vyce, call that ofte vnto remembraunce, and not what vertue and goodnesse he hath: For there is no body liuyng, but hath some thyng, that maie be dyspraised: therfore let that be had firste in remembraunce, and consider this, that great vices lie often hyd vnder the colour of vertue, and many perillous thynges cloked vnder an honest face outwarde.

¶ Beautie makethe folkes proude and disdaynous, noble byrthe maketh them stately, ryches, intollerable, strength of body cruell. Therfore consider in thy mind, not what he hath saide, that hath liked the, but what he hath spoken, that hath disliked thee: as if he hath either doone or saide ought pryncypally, folyshe, foule, horrible

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horrible, abhominable, lewedly, vnchastytly, madly, vngraciouſly: and by that that cometh foorth, make coniecture, what lieth hyd ſecretly and cloſely within. For there is no body, but he hydeth his faulte as much as he can, and ſheweth his vertue vnto the vttermoſt, and ſo the vertu appereth more than it is, and the vice leſſe.

More ouer, we bee diſceyued with the nere ſimilitudes of vices and vertues, whan euery man laboꝛeth to ſeeme better than he is, and we vnwyſely, and after the common opinion eſtyme vertues, calling him liberall that is a walter: and hym bolde, that is foolehardie: and eloquent, that is a great babler: and wytte, that is inconstant, wherewith yonge women be ofte diſceyued, whan they cannot perceyue the ſoꝛth: and iudge the man by that, which outwardly appereth. Neyther any man goeth to his loue, but he ſetteth hym ſelfe foorth with all his beſte propꝛetes, that he may ſeme to lacke nothyng, that any man oughte to haue: and by that meanes diſceyueth foolyſhe yonge women, hydynge great vices, vnder a thyn colour of vertue, as byꝛders hyde the lyme with meate, and fyſchers the hoke wꝛth the bayte.

This a yonge woman ought to conſyder, before it be to late to repente, leaſte ſhee begynne to waxe wyſe, whan it ſhall nothyng auayle. And if thou bee cleane gotten out of loue, and healed, and haſte recouered thy ſyght agayne, than ſhalte thou ſe, how muche thou art bounde vnto god, that hath taken the out of thy madnes, and reſtoꝛed thee vnto thy witte. For what vertuous chriſten woman, oꝛ elles pagane, of anye witte oꝛ honeſtie, loued euer any other than hir huſband. Therfoꝛe thou ſhalte neither deſyre thy ſelfe to bee loued in
thys

thys wyse, neyther by vnglacious craftes inflame the myndes of men, the whiche fyre shall, retourne agayne vnto thy selfe. Many women reioyce to haue louers, whose hertes they may bourn and inflame purposely. O thou vnglacious woman, seest thou not, how thou bringest hym into the possession of the diuell wyth thy craft, whither thy selfe shall go also, there to receyue thy mede, where ye shall bothe bourn, he for beyng overcome of the diuell, and thou for ouercomynng him for the diuell, ye shall both be payed your wages: Now the apostle sayeth: The wages of synne, is death.

How a mayden ought to loue. Cap. xv.

And yet I woulde not a mayde should clerely be without loue, for mankynde seemeth to be made and shapen vnto loue, to the entent they may be coupled together in charitie, and not with this carnal and fylthy erthely Cupide and Venus, but the heauenly and spirituall, whiche causeth holy loue. Wherefore the mayde shall haue to loue the father almyghty god, his spouse Chyst, and his mother the holy virgine, and the churche of god, with al the holy virgins, whose soules dwell blessedly in heauen: and their names be had in honour here in earth.

She hath also his owne father and mother, whiche brought him into the worlde, and brought him vp, and nourysched with so great labour and care: whom she oughte to haue in the stede of god, and loue and woosshyp, and helpe with all his power. Therefore lette him regarde greatly their commaundementes and mekely obey them, neyther shewe in mynde countenaunce nor

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lesture any stubbernes, but reken them to be as it were
a verie image of almightie god, & father of al thinges.

She hath also to loue, hir owne vertues and soule,
and mynde geuen vnto god: and moze ouer the eternal
pleasure and welthe, whiche neuer shall haue ende.
Whiche thinges if she loue truely, she shall nether loue
man aboue god, neyther sette moze by a baudie felowe,
than hir spouse Christe: noz regarde moze an olde fyl-
thy baude, than the pure virgin Mary: neyther loue
better the synkynge stues, than the holy churche of
god, noz the company of vncleane women, aboue the
company of holy virgins: noz strangers aboue father
and mother: noz hir bodie aboue hir soule, neyther set
moze by other folkes byces, than their vertues: noz
myndes that serue the diuell, aboue those that serue
god: neyther them that woulde haue hir destroyed, a-
boue them that woulde haue hir saued: noz a Mozte
pleasure, aboue ioye euerlastinge: Noz the miserie of
dampned folkes, aboue the perfite wealth of theyn
that be saued.

By these meanes the commaundementes of God
shall bee moze esteemed with hir, than the counsailes of
a disceyptefull manne: And rather geue credence vnto
Christe, than vnto the woozdes of a lecherous knaue:
and rather folowe the virgin Mary, than bodily plea-
sure: and haue him moze deare, whom shee hath concii-
led vnto the, than whome a baudie drabbe counsaileth
the vnto. Neither breake the lawes of the churche, to
kepe the lawes of a brothell house, and rather choose
the company of saint Catherine, saint Hagnes, saint
Clare, saint Tecla, and saint Agatha, than the com-
pany of theyn, of whom bothe the lyfe is vnkownen vnto
to god.

to god, and the names vnto man, and both wel enough knowen vnto the diuell.

Neyther forsake thy father and mother, to folowe thy louer: no: geue them perpetuall sorowe, to geue thy louer the shorte pleasure of thy selfe. Neyther with rather to fare well in thy body, than in thy soule: neyther thy body to be in toye, and thy soule in woo: neyther geue an eare rather vnto an vnchristie tale, than a vertuous: no: beleue the minister of the diuell, rather than the minister of Christe: For the pleasure is but shorte, and the payne euerlastyng.

Howe the maide shall seeke an husbände. Cap. xvi.

The wyse poete virgille, where he dothe brynge in kynge Latinus, and his wyfe Amata, talkyng to gether with Turnus, which shulde be their daughters husbände, their daughter also present, he maketh the maide to do no more but wepe and blushe, without speakyng of wordes: wherby he signifieth, that it becometh not a maide to talke, where hir father and mother be in communicacion about hir mariage: but to leaue all that care and charge holly vnto them, which loue hir as well as hir selfe dothe. And lette hir thinke that hir father and mother wyll prouyde no lesse dyligently for hir, than she wolde for hir selfe: but muche better, by the reason they haue more experience and wisedome. Moreouer it is not comely for a mayde to desyre mariage, and muche lesse to shewe hir selfe to longe therfore.

It was accustome in olde tyme amonge the Romayns, whyle that chaste worlde lasted, whiche was the example of honestie, that whan a maide was fyrste

Put

married,

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married, and brought in to hir husbandes house, shee shulde not goe in at his doze hir selfe, but be taken vp and bee caried in by other: as a token, that shee came not thither with hir good wyll, where she shulde lose hir virginitee.

Therfoze whan the father and the mother be busye about their doughters mariage. let hir helpe the matter forwarde with good pzaier. and desyre of Chryste and his mother with pure affection, that she maie haue suche an husbände, whiche shall not let nor hinder hir from vertuous liuyng, but rather prouoke, exhozte and helpe hir vnto it.

And the fathers on their parties, lette them calle to remembraunce, the sayng of Themistocles, the noble man, of Grece, whiche whan he was asked of one, whether he hadde leauer mary his daughter to a ryche yll man, or to a pooze good man, made aunswere againe, I had leauer haue a man without money, than money without a man.

Also lette him remembze the doyng of Pittachus, the wyse man of Mytilena, whiche whan a yonge man that had choise of .ii. wiues, the one of great substance and kynne, the other egal vnto his selfe of ryches and byrthe, asked hym counsaile, whether were better to mary: the wyseman bad hym go to chyliden playng. Nowe had the chyliden a plate, wherein they were wont to synge and repete often these woozdes: Take to the thy pere: wherby they ment, that mooste wysedome was for every man to dooe so.

It is a great charge for a man to seke an husbände for his doughter, neither it ought not to be gone about neglygently. It is a knot that can not bee lyghtly loosed, only

sed, onely death vndoeth it. Wherfoze the fathers and mothers, procure vnto their doughters, eyther perpetuall felicitye, if they mary them to good men, or perpetuall misery, maryng theym vnto yll. Here is much to be studied, and great deliberacion to be taken, with good aduysment and counsaile afoze a man determining ought. For there is muche weynes in maryage, and many paynes muste be suffered. There is nothyng but one, that shall cause mariage to be easy vnto a woman that is, if she chaunce on a good and wise husbnde.

Foolyshe frendes, and maydes also that set more by them that be faire, or riche or of noble byrthe: than them that be good: and caste your selfe into perpetual care. For if thou be married to a fayre one, he wyll bee proude of his person: And if thou be married to a riche one, his substaunce maketh him stately: And if thou be married to one of great byrthe, his kynred exalteth his stomacke.

Nowe if thou be married vnto one for his fayzenesse whiche hath neyther reason, nor vertue, nor any droppe of witte, as it is ofte proued by experience, as the wise man of Grece saide by these goodly Iynes, where bee foule hostesses: by like reason thou mightest marie an ymage or a peyncted table. Canste thou fynde in thy harte to be a foolles wyfe, for his goodes: Than mightest thou as well desyre to bee married to an ymage of golde. Woldest thou be married vnto a gentilmanne bozne, whiche is of fylthy and noughtie liuyng, for his bloude: as well than thou mightest choose the ymage of Scipio or Cesar: And in very dede it were better to be married vnto an ymage, or a picture, or to a peynted table, than to be married to a virtuous, or a foolishe, or

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a brainles man . wherfore I may better compare
theim buto asses, oz swyne, lyons, oz wolves, than to
mad men . And in tyme passed, I thought it had bene
but a fable, that men telle, howe Pasyphee the queene
of Candy, dyd lie with a bulle : and other as vngra-
cious dedes as that, whiche I haue herde saie, other
women haue done: but now me thinketh theim all likeli
enough to be true, whan I see women can finde in their
hartes, to toamble and lye with vicious and fylthy men,
and dronkerdes, and brawlers, and dauidish, and brain-
les, cruell, and murderers. For what difference is be-
twene them and asses, swyne, bozes, bulles, oz beates,
what madnes is it to haue delyte in suche men, and to
flee and eschewe wise men : as Plutarche the phyloso-
pher saith, and fle honest men and good men, as ware
ly as they wold flee from venemous beastes: wherfore
it was well and aptly spoken, that a countrey man of
myne saide, that the nature of women was in chosynge
men, lyke to the female wolues, whiche amonge a
great sorte of males take the fowlest and worst fauou-
red, but men neuer caste any fauour to a woman, but
for some good propertee, eyther of substance. person, oz
wytte. And women many tymes loue some men, bee-
cause there is nothyng in theim woorthy to be beloued.
wherby they declare the moze playnely, that they goe
without reason. whiche thinges I saie by some that
haue nothyng ado with their reason, but al geuen and
applied vnto their body . Againste whom I haue spo-
ken sharpely, because they dote, and fonde good yong
men, and bzing them to fylthynges and folp, whan they
wolde fayne please the women, and se they can not, ex-
cepte they goe wyde from all condicions pertainynge
vnto

unto men. For lyke as children, which be geuen al vn-
to sport and plaie, neyther haue discreacion for lack of
age, to comprehend any depe mattier, haue onely in
pryce and regarde those, that can handle theyr sportes
and pastymes the moste aptely. So women sette all
vpon pleasures, and voluplies, wantonnes, and folys,
theyrake no man wyse, but those that can well conuey
suche matters: and what so euer pertyneth to wytte
and sadnesse, they counte folie. So their discreacion is
blynded so sore, that they loue, esteeme and set by fooles
and counte them for great wise men, and abhorre them
that be wyse in dede, hate, dispise, and lothe them, and
take them for fooles: In lyke maner as folkes that be
sicke of a great agewe, wene that sweete meate is bit-
ter: and as sowes haue moze delyte in myze and durte,
than in swete flowers.

¶ What hope shall we haue of them, that haue so fe-
ble discreacion and so corrupted: For maydes that de-
spise and wyshe for suche husbundes, in whom bee the
externall gyftes of Fortune, whiche the people calle
good, nor haue no respecte vnto the inwarde goodnes,
they be woorthy to fele perpetual sorowe, and to be pu-
nyshed for their errour so longe as they lyue: because
they dispise that, that is the moze noble and excellent
in dede, in comparison of that, whiche is moze vile and
lesse worthe. O foolthe mayde, which haddest leauer
haue continuall sorowe in golde and sylke, than haue
pleasure in wollen clothe, which hadst leauer be hated
and beaten in raiment of purple and ryche colour, than
bee loued and set by in a course garmente of weane co-
lour. If thou haddest leauer haue that other, take that
thou haste chosen, nor bee not dyscontente with that
whiche

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which thou hast wittingly taken with thine own hands
Whereouer, we haue harde tell of some foolyshe hus-
 bandes, that they haue kyled theyr wyues: as Justina
 a mayde of Rome, bozne of noble bloude, whan hir fa-
 ther and mother married hir vnto a yonge man of great
 possessions, but of smalle discrecion and witte: whiche
 whan he sawe his wyues white necke, as she was stow-
 pyng to vnlose hir shoone, fell streyght into a suspectiō
 and ielosity ouer hir, because of hir beautie: and wyth a
 Rom. 6 sworde cutte hir necke in sundre, of whome was made
 this epitaphy folowinge.

My cruell husbände to death hath me dooen
 And with a sworde my necke in sundre cutte
 As I was stoupinge to vntie my shoone
 And to pull out my pretie foote,
 And that beside the bedde, where I was laybe
 With hym not longe befoze. O harde and cruell mynde
 In that same place, where as he had hadde
 My maydenhead, to shew hym so vnkynde
 Yet I neuer offended, wherfoze I ought to die,
 All mightie god to recorde I take:
 And lo nowe here slayne I lie,
 Thus pleased fortune myne ende to make,
 But fathers all, example take by me
 Justina, as warely as you can
 If ye loue your daughter tendrely,
 That you ne mary hir to a foolyshe man.

Fathers and mothers whiche marie theyr chyldren
 vnto good and vertuous mates, doo not only prouyde
 well for them, but also for them selfe. For they get them
 suche sons and daughters in lawe, that shalbe succour
 and ayde vnto them in theyr olde age: And if they be
 naughty

naughty & bugracious, thei prouide them of enemies.
¶ Nowe of the sonne in lawe, we haue an example in
 the gospell: For saint Peters mother in lawe, whan Mvt. 8.
Mar. 1.
 she laie sicke of a great agewe, was made holle of our
 lord, at the instance of hir son in lawe. Suche it was
 to haue so good a sonne in lawe, that Christ disdeigned
 not to take vnto his disciple.

¶ And of the Daughter in lawe, we reade an exāple in
 the booke of Ruth: that whan Noemy came home into
 Iury (hir owne countrey) out of the lande of Moab, hir
 husbāde and hir sonnes beinge dead, and broughte
 with hir, hir. ii. sonnes wyues, of whom the one called
 Orpha by name, retourned againe to hir owne coun-
 trey and frendes, but Ruth kepte stil with hir mother
 in lawe, and bothe cōforted hir with wordes, and nou-
 rished and kepte hir with hir labour: in so muche that
 Noemy founde in Ruthe, bothe the loue of a daughter
 and diligent seruite of a sonne. Noemy had bene a wy-
 dowe and deserte in deede, if she had hadde no better a
 daughter in lawe than Orpha was: but in as muche
 as she had Ruth, she was not all destitute of children,
 neyther had no cause to name hir selfe Mara, that is to
 saie bytter, as hir mynde was to bee named. Also after
 that Ruth had bozue the prophete Esau by hir seconde
 husbāde called Booz, women did make as great sem-
 blaūce of gladnes vnto Noemy, as though she hadde
 had of hir owne daughter or hir owne sonne, not onely
 one newew, but as though she had had seuen sons hir
 selfe: For they saied to hir in this maner: There is one
 bozue nowe of thy daughter in lawe, whiche shall loue
 the, and be better vnto the, than though thou haddest
 seuen sonnes.

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Nowe afoze I make an ende of this boke, I wyll answer vnto a madde and a franticke opynion, whiche bothe maydens and wyues haue, and all the common people in generall, that thynke it is expedient for maydes, that are come to lausfull age of marriage, to be sene oft abrode among people, goodly and pykedly araied, and to kepe company and communicaciō with men, to be eloquente in speache, and counnyng in daunsynge and synng: yea and to loue hym afoze hande, whome they entende to marye. For so (they saie) they shall the moze lyghtly mete with a bargaine. I mā might make answere to all this at ones, but I wyll examine it from poynt to poynt, to content not onely the mindes of wise men, but also of them that be rude and ignozant.

What wise man, I praye you, woulde euer counsaile this thing, knowynge, that yll is not to be dooen, that good maie come therof: and specially where the yll is euident enoughe, and the good neyther certayne nor custained to folowe comunonly vpon the dedde. Wherefoze if the maide can get no marriage, excepte she infecte hir mynde, and ieoperde hir honestie on this facion, it were better neuer to mary: or els to mary onely Chyste, than to marye fyrste vnto the diuell, that she maie bee maryed to a man afterwarde.

Nowe. ii. thynges there be, the mozte pzeious that a woman can brynge with hir to a man, Honestie of body, and good fame: nor there is no man so foolyshe and madde, neyther so set vpon beautie and couetise of goodes, neyther so vngracious and so vnchristie of lyuynge, but he wyll be content with any wyfe, hauynge these two: whiche if she lacke, howe can he be contente: Than wolde I wpt, whether mayde is the moze lykely to be

to bee of good fame and behanour, whether shee that
 bideth most at home, or she that walketh much abroad
 At whome, there is none occasion of yuell, and foorthe
 abroad every place is full. And of hir that tatieth at
 home, no man maketh question or argument: But of
 hir that walketh much about: every man wyll say his
 opinton: where amonge so diuerse sentences a mayde
 shal soone catche a blot, whichs wyll sticke in no place
 more sooner than on a mayde, neither worse to get out.
 Or which of thein two doe men set more by: and whe-
 ther will they thinke of moste honest deamener, hir that
 they see eyther neuer, or but seelde, or hir, whom they
 meete in every corner: Verily I thinke they will not
 beleue, that she kepeth hir honestie verily wel, that wal-
 keth so oft foorthe. And as for prouidyng of hir mar-
 age, I thinke it shulde be more profitable to hir, to be
 harde tell of then seene. For a maide that is oft in sight
 shal chance eyther to sale or dooe, that maie displease
 him that shuld haue hir: or some of them that be of his
 counsaile: or that he geue credence and trust vnto.
 Wherby many tymes mariages be broken, euen in the
 popur, of makyng.

And where as they speake of clothyng, wherewith
 to make hir gate, if shee bee married but for that, shee
 muste needes be hated, whan she is without them, For
 shee must needes some tymes lay awaie that wede, and
 bee with hir husbande at home in meane arare. For
 commonly, as we greatly lyke them, in whom we finde
 any speciall goodnes, that we looked not for, likewise
 we hate them as sore, that disapoint our hope of any
 good bountie. For if thou seme pyked and propre vnto
 thy spouse, and arte not so in dedde, after that hee hath

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taken some great hope of thy beautie, he muste nedes hate the, whan he seeth hym selfe disappointed.

Whereouer I coude name bothe in this countreye and in mine owne, diuers maydens, whiche coude neuer get mariage, because that men were abashed of theyr costely apparayle. What saie they: this woman wolde spende vp all hir mariage good in one gowne, or one brooche. Cherto beinge ouer richely apparelled maydes be rekened lyght.

And as for those that keepe muche company with men, what man is there, that will not suspecte yll by them: Or what husband shall shee fynde so patiente, that will be content to haue his wyfe to company sylly and comen with men: or wolde not rather haue such one, as wolde more gladly company with hir husband alone, than with a greate multitude of men: Where one shall tempte hir minde with eloquence, an other with comelines of person, some with beautie, some with libertee, and some with noblenes. For as for maydes to be eloquent of spech, that is to saie great bablers, is a token of a light minde and shrewde condicions: In so much that he that shal mary hir, shal thinke he hath a serpente and no wife. For yong men will pseyse hir vnto hir face, that is full of talke, and a toly dauncer, and full of mery conceytes, and plaie, and pleasaunte, and call hir well manered, and well broughte vppe, all to haue hir at their pleasure, but none to marie hir: and all beleue that they maie quickly opteyne theyr purpose of suche one: but neuer a one will be gladde to haue suche one to his wyfe, that he seeth is applyngge vnto every mans wyl: they pseyse for the tyme al that shee dothe, because they haue delite therein. But and the
folysh

foolyshe maydes coulde here what men speake after-
wardes amonge theim selfe one vnto an nother, with-
out dissimulacion: than shulde they knowe in deede,
howe hertely they pyyled theim and lyked theim: they
shulde vnderstande than, that when the men called
hir mery conceyted, they ment they were bablars, and
chatters: and whan they called theim lustie tyzers, they
ment they were lyght mynded: and where they called
theim well nourtred, they ment they were wanton.

C But some wolde saie here, yet by those meanes they
come by maryage: **I** graunt, in deede some do, but the
mooste parte dothe not. **F**or bothe mo be married, and
that also vnto better husbendes, that neuer go aboute
to tempte no man, the whiche whan they see theim selfe
begiled with the women, they kyll theim vppre with yll
intreatyge. And this the maide maie be sure of, that
shee shall neuer haue good lyfe with that husbände,
whiche she hath gotten by wiles, and craftes. **O**r if there
be any man so mad or foolyshe, that hadde leauer haue
suche a woman to his wife, than one that louethe so-
litariousnes, and is sad bothe of behauour and apatel,
and mylde of chere: suche a man wolde not **I** mary my
Doughter to: for she must nedeloue lewdnes and vice,
that setteth inoze by such knackes, than by vertue and
goodnes.

Nowe wyll **I** speake a fewe woordes of loue, the
whiche doteth all maydes for the most part, and **r**et-
ueth them greatly, and brynketh them to muche mis-
chiefe. **F**or it dothe not become a maide to make any
signe, that she wold fayne be marped, or that she loueth
any yonge man to wedde. **F**or if she loue him afore
she haue him, that it be knownen, what shall he thynke,

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but that she wyl as lyghtly loue an other as shee hath doone hym, whome as yet she ought to shewe no loue vnto: neither he will beleue, that she loueth him alone. For there is as great cause to loue other. And if he shulde mary hir, he will thinke she will haue as good mynd to other, as him selfe, whā she is so light of loue.

Let euery bodie excuse the matter as they wyl, but in very deedz euery woman, that loueth any man besyde hir husbände is accursed, if she haue adooe with him: and though she haue not, yet is she an harlotte in minde. And there hath bene many, that haue loued so outragiously, that they haue bene obedient vnto the pleasure of those men, whom they hoped shulde be their husbādes: And afterwarde these men haue dyspyed and caste them vp whiche in my mynde was well and wysely doone. For they be vnwoorthy for to be married, that dare shewe an example vnto those men, whome they shulde haue, how well they can fynde in their hert to lye with a man, that is not their husbāde. For by lykelyhod thee wyl bothe do that same with other men afore their mariage, and in their mariage with theyr adulterers. There is no daie, whereon these thynges by chaunce not in euery cite: nor there is no woman so ignozant what is done in the cite, but she hereth tel of these thinges.

I haue herd tel in this countrey, that wolars haue be forsaken for none other cause, but because there was no loue betwene the parties afore. For the yonge woman saide, they coulde not loue them, nor fynde in their hert to haue them in mariage, whom they loued not, nor knowe befoze: and this is a great vse they say in Candy. What nede is it to rebuke such mindes with wordes.

woordes, whiche who so doeth not perceiue to bee vn-
 chaste, I holde hit farre moze naughtie than they be.
 Nowe than, louest not thou thy husband, because he is
 coupled vnto the by goddes lawes and gods comman-
 dement, but because thou arte bled to his loue before?
 So do drabbes & harlottes, whiche for like cause loue
 theyr louers: and thou arte not farre vnlike vnto those
 drabbes. And so it chaunceth vnto suche woinen, euen
 by the punysshment of god, that all the loue, which they
 ought to kepe in their mariage, thei spende it out afoze.
 Whereof this common sayng came vypp: That they
 that mary for loue, shall leade their lyfe in sorowe.
 For it chaunceth by many, that after the heate of loue
 is once paste, there foloweth great hate: which thyng
 ofte tymes maketh wondze and talke amonge the peo-
 ple, whan they heare tell, howe so great louers within
 iii. or. iiii. Dates fall at debate, and begynne to deuorce
 or the byrde cake bee eaten: For it is no meruayle: for
 neyther the fyre maie laste, that lacketh woode: neyther
 loue that is not nourysshed with honeste lounge. For
 amonge yll folkes, as Cicero saieth, can bee no sure
 frendeshyp. Wherefore it is not expedient to make ma-
 ryages by loue afoze hande, neyther to couple & bynde
 that most holy charitee with so fylthy and byrtell ban-
 des: and yet muche worse is it to make thein to mary
 by stryunge, and hate, thzetnyng, and sute: as whan
 they goe to lawe together, the man for the woman, bea-
 ryng hit in hande, that she is his wife: and the woman
 in lyke maner for the man.

I neuer hearde tell of moze foolyshenes, than for a
 woman to labour to haue a man against his will, with
 whome she shall bothe lyue atwyne: and excepte he
 loue

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loue hir, she shall lyue in perpetuall sorowe. And loue muste be gotten with faire meanes, and not compelled. For he will neuer bee a sure frende, that is drawen and holden by force. What a madnes is it to begynne that sacrament of holy loue with hate? I wolde not, so god me helpe, haue a seruaunt against his will: muche lesse a mate: neither it is not good to cōpell a man against his will: Nor I wolde the woman shoulde be married vnto hym, excepte he desyre hir with all his herte. Nor it becometh not the maydes frendes to praeie or labour for a mariage, or ones to offre the mayde of their partie: but the man shulde seke for mariage: & so it shoulde be done in dede, sayng that money ruleth and ordzeth all thyng. For nowe they be maryed vnto money, and money marieth. And as Seneca saith, Men drawe theyr wyues to them with their fingers. And therfore we se so many sorow and vnlucky mariages, whā bothe the parties see them selfe coupled vnto the money, and not vnto the man or the women. Therfore bothe of them embraceth and holdeth faste it. And as for the wyfe, the husbāde kepeth hir but as his concubine, and she hym as auouter: neyther loueth one an other, but for the fylthy pleasure of lechery: and elles either hateth and enuieth other. But they that wolde kepe the nature of thynges, holle and pure, neyther corrupte them with wronge vnderstandyng, shoulde reken, that wedlocke is a bande and couplynge of loue, beneuolence, frendshyppe, and charitee, comprehendyng within it all names of goodnes, swetnes, and amitee. Therfore let the mayde neyther catche, and discetue bee subtyltee hym, that shoulde be hir inseparable felowe, nor pulle and drawe by playne violence: but take and be taken

taken by honestie, simple, plaine and good maner, that
neyther of them complaine with bothe theyr barines:
oz saie thei were disceiued oz compelled.

¶ Here endeth the firste boke of the instru-
ction of a Chyristen woman.

THE SECONDE BOKE OF THE INSTRUCTION OF A CHRISTEN VVOMAN.

¶ Of wedlocke.

Cap. i.

This is no place here to reason eyther the
laudes oz dispraises of wedlocke. Nor
the olde questions are to bee touched: as
Is it for a wyse man to wedde a wyfe?
Nor the questions of our chrysten men,
concernyng wedlocke, syngle life, & vir-
ginitee, and other, that saint Augustin, and other do-
ctours of our chrysten faith have disputed. I knowe,
there haue been some that haue soze rebuked wedlocke
and that not onely heretickes, as the Manicheis, that
vtterly commaunded to absteyne from mariage: whose
errours be cleane dainpned and banyshed, but also pa-
gans, which haue geuen iudgement of the holle kynde
of women, vpon certayne euill, ouer muche folowynge
the comynon gyse, which vpon the knowlage of a fewe,
deme the holle nacion. So the carthaginenses were de-
famed as false of promise: So the Cilicians as theues
and robbers: the Romaynes as couetous: the Grekes
as inconstaunce and variable.

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THE INSTRUCTION OF

The honeste wyues oughte to hate and blame the naughtie wyues: as a shame and sklander vnto all the kynde. And truely no man durste euer so farre dispraise woman kinde: but he muste nedes confesse, that a good woman is the beste treasure, and mooste lucky and prosperous thinge that can be. And as Xenophon saith, He is the greattest cause of mans felicitie. There is no thyng more sweete than a good wyfe, saith the wyse man Theognis. Lykewise Xystus in his sentences, calleth hit mans ioye. Euripides the poete, whiche was sharpely vexed with. ii. naughtie wyues, stuffed his tragedies with rebukes and raylynge on women, and he was named in a greke woorde, the hater of women: yet neuer the lesse he doubted not to affirme, that no pleasure was like theirs, that had good wyues. And Hesiodus the poete, a veraiie ennemy of women, saith: That as nothyng is more infortunate than a man, that chaunceth on an euyl wyfe: so lyke wyse no greater felicitie and welthe any man maie haue, than hath he that hath a good wyfe.

Kynge Salomon, whiche was besyde hym selfe for women, and of the mooste wyse, made the mooste vnwyse, often tymes as cursynge his wycked dedes, he fierly rebuketh women. But so yet that he sheweth playnely by whome he mente. For in his prouerbes he writeth, that an vnwise woman and full of boldenes, shall lacke breade. And as a tre is consumed of the timbre worme, so he saith is a man of an euyl wyfe. But loke in the same booke, howe goodly and gaye is the praise of a good woman: of whome he saith thus, Noble is his husbände in the gates, whan he sytteth with the ancient fathers of the erth, Fortitude and beautie shall be
the

the rayment of an holy woman, and she shall laugh in the laste daye. She hath opened hir mouth vnto wisdom, and the lawe of mekenes is in hir tonge. Hir childzen haue rysen vp and called hir the moste blessed, and hir husbände hath commended hir. Many women haue gethered ryches : but thou hast passed them all.

These and many good woozdes hath the wyse kyng spoken : which are approued and allowed of euery wise man with one assent.

Nowe I force not for those disputacions, or more lyke sermons, that sharpe witted men haue made of wedlocke. For doubtles al learned men byd wed, which thynge they dyd theim selfe. The. vii. wyse men of Grece were married fyrst, and after that Pythagoras, Socrates, Aristotle, and Theophrast, both the Catons Cicero, and Senec : because they well perceiued, that nothynge was more after nature, than the couplynge of man and woman : wherby mankynde, beyng in sundry persons mortall, is made in all together everlastinge, and wherby a man yeldeth agayne vnto his successours, that which he taketh of his predecessours, and as it were rendzeth a benefyte vnto nature.

Aristotel in his morall booke exhorteth wyse menne vnto mariage, not onely to thentent to haue chyldzen, but also because of company. For that is the principall and grettest vnitee that can be. For thus goth the matter in deede : Of that consideracion and vniuersalle frendshyp, wherwith all folkes are knitte together as byetherne discended of god one father of all thinges : where with nature hir selfe, that in all men is the same byndeth vs together with a certayne charitee : more nere is that frendshippe, whiche is amonge folkes of

THE INSTRUCTION OF

one faith: and it is plucked moze narrowe by mans ordynance and lawe ciuile. For citizens fauoure moze one an other, than they do fozeyns: and of citizens our speciall frendes are mozte dere to vs: of them we loue beste our owne kyns folke: and of kyns folke nothyng is moze nere than the wyfe: whom the first father of mankynde, as soone as he sawe hir, said by and by, that it was a bone of his bones, and fleshe of his fleshe. And whan there was yet neyther fathers noz mothers, hee gaue a lawe, as in the name of nature, saynge in this wise. For hir sake: a man shall leaue bothe father and mother, and abyde with his wyfe.

Gen. 2.

Mat. 1.
Luc. 1.
Ioan. 2.

Who than can denye, but that wedlocke is a thyng mozte holy: Whiche god ordeyned in paradysse, whan mankynde was yet pure and cleane, with no spotte defyled. He choseth it in his mother: he allowed it with his presence: and wolde do his first myracle, at the solemnitie of mariage and there shewe an euident token of his godhead, vnto the intent he might declare, that he was comen to saue them, that were bothe losse by folkes so coupled, and bozne by folkes so coupled. But I wyte not here of the pzeyses of wedlocke, wherupon oftentymes most eloquent men haue made longe sermons. For I do onely instruct vertuous women.

What a woman ought to haue in mynde,
whan she marieth. Cap. ii

What tyme a woman maryeth, she shulde call to remembrance the beginning of wedlocke, and busily cōsider in hir minde and thought the lawes of it: & so she ought to prepare hir selfe, that so great a sacrament, first vnderstand, she maie afterwarde fulfil it. After

After that god the prince and maker of this excellent woꝝke, had bzought man into this woꝝlde, he thought it vnconueniente to leaue him all alone, and so ioyned to him a liuyng creature, most like vnto him of mynde and shape, with whose conuersacion and compenable woꝝdes, he myght sweetely spende his tyme, and also because of generation, if it pleased hym.

¶ And in dede wedlocke was not ordeyned so muche for generation, as for cettayne company of lyfe, and continuall felowshyp. Neyther the name of husbnde is a name of bodely pleasure, but of vnitee and affinite. God led the woman to the man, whiche meaneth none other thyng, but that god hym selfe was chiefe author and maker of wedlocke. Therefore Chyste in the gospel calleth them coupled of god. As soone as the man looked vpon the female of his kynde, he began to loue hir aboue all thinges and saide, Howe is this a bone of my bones, and fleshe of my fleshe. And for hir a man shall forsake both father & mother, and abide with his wife: and they shall be two in one fleshe. Where it is saide in one fleshe, it is to be vnderstanden one fleshe, and fleshe after the propertee of the Hebrewe speeche signifieth mankynde both man and woman. So that they whiche firste were two, man and woman, conioyned in wedlocke, be made one. This is the marueylous mystery of wedlocke, so to mingle and to couple the man and the woman, that two shall be made one. The which thyng also it hath done in Chyste and the churche as teacheth Paule the apostle, which no power saue only goddes power, myght bzyng aboute: Of necessitee that thyng must be most holy, at which god is so speciall present. Therefore what tyme a woman

Gen. 2.

Mat. 19.

Mar. 10.

Gen. 3.

Ephe. 5.

THE INSTRUCTION OF

cometh here vnto, she shoulde not suppose, that she cometh to daunce, play, and feast, but wust ponder higher thynges in hir minde. God is the ouerleat, the churche is the mediatrice in mariage. For whiche cause, that thyng that is ioigned and fastened together by so high auctoritee, Chyste suffereth not eyther to be broken or losed of any mortall creature, sayng in his gospell : That god hath ioigned together, man mai not deuide. **Mat. 19.** **Mar. 10.** Nowe if it be not lefull to lose it, and that knot is not to be vnknyt with mans handes, which god hath knyt, Lyke wyse no man ought to oppn that thyng, whiche is shut with the key of Dauid : whiche all onely that **Apoc. 3.** immaculate lambe hath in keepynge.

Nowe than straight in the beginninge, thou that arte an honest woman, appoynte thy selfe, that thou mayste in suche wyse bynde him vnto the with loue, whome god by the sacramente hath ioigned vnto the, that the band maie be easy and lyght. For neuer desire that knot to be vnknyt, nor caste not thy selfe and hym bothe that is knyt with the, into greeke without ende, and perpetuall mysery. For a great parte of this matter resteth in thy hand, eyther with pure charitee, mekenes, burum vsynge of thy selfe, to haue thy husbände pleasaunt and louynge vnto thee, and to leade thy lyfe welthfully : or els with thy byces of mynde and bodie, to haue hym frowarde, and crabbed, and to ordeyne for thy selfe greuous turment, whiche by death shal not be ended. Thou shalt toyle, thou shalt weepe, thou shalt be troubled, thou shalt curse the daie that euer thou were ioigned vnto hym, thou shalt curse him that the begate, and hir that the bare, and al thy kyn, ye and al them that any thinge dyd in thy mariage, if thou.

through

throughe thynne owne vices cause thy husbände to hate the. But on the other partie, if thou by vertuous lye-
uyng and burumnes, geue hym cause to loue the, thou
shalte be maistres in a mery house, thou shalte reioyse,
thou shalt be glad, thou shalt blesse the daie that thou
were married vnto hym, and all them that were helping
there vnto. The wyse sentence saith: A good woman
by lowely obepsaunce ruleth hir husbände.

Plinius the yonger, whan he hadde a wyfe as his
mynde desyzed, he was mylde and gentyll vnto hir a-
gaine, and thanked Hilpula his wyues aunt, bothe for
his owne and his wyues sake, saying: I thanke you,
that prouided me of hir: and she thanketh you, because
you gotte hir me, and as it were, haue chosen the one
vnto the other.

Aboue all this, that fyyste, and (as I suppose) onely
chaptre of the lawes of wedlocke, that they shall be two
in one person, is the veray grounde of wedlocke, & the
bonde of that moste holy felowshyp. Wherefoze if a wo-
man directe all hir thoughtes, hir wordes, and hir de-
des vnto this poynte, that is, to kepe truely and safely
the purenes of wedlocke: she can not but lyue well and
vertuously. Therfoze an honeste and chaste woman
ought euer to haue this in mynde. And she shall study
bothe daie and nyght, howe she maie fulfyll this lawe,
and expresse and shewe it in dede: trustyng verailly here
vpon, that what so euer she be, that fulfylleth this lawe,
that is to saie, that rekeneth hir selfe and hir husbände
all one person, and so lyueth, that she maie bothe be in
deede, and appere to bee all one with hir husbände: she
can lacke no kinde of vertue: and she that dothe not so,
shall haue no vertue at all.

Drewe

Mat. 19.

The reuerente power of the diuine woorde, whiche in the woordes hath comprehended as much as mortall men goe aboute to expresse, no: yet can not with longe sermons. wherfore I wil make none other lawe of marriage: for onely this is sufficient, onely this conteyneth as muche as either mans wytte can conceyue, or mans eloquence can vtter. Therfore the woman shall not beleue my fantasie, but the fyrste father of our kynde Adam, or rather obey Christe, commaundyng in the gospel of Mathewe, That they shalbe two in one person. And than hath she fulfilled all the dutie of a verutous wife. This one precepte of god myghte haue eased me of all labour of wrytyng, if that it had entred so depe in to womenns hertes, that they myghte bothe haue well perceyued it, and beare in mynde, and executed it. But nowe to the entente that it maie stycke moze faste, and growe moze surely, it muste bee tourned and handled many waies, and be made in many facions, and so be sette afoze their eyes, and taughte vnto them, that they maie bothe take and kepe it the better. Not withstandinge a wise woman shall remembre, that all that euer I saie, is but one precepte, as it were one man in diuers apparell.

Of two the greattest poyntes in a maryed woman. Cap. iiii.

Amonge all other vertues of a married woman, two there oughte to bee mozte speciall and greattest: the which onely if she haue them, maie cause mariage to be sure, stable, durable, easy, lyght, swete, and happy: and againe, if the one bee lacked: it shall be vn Timer, peynfull, vnpleasant, and intollerable, yea and full of misery, and wretchednesse. These two vertues,

nes, that I meane, be chastitie and great loue towarde
hir husbände. The fyrste shee muste byynge with hir
forth of hir fathers house. The seconde, she must take af
ter she is ones entred in at hir husbändes doze, and both
father and mother, kynsfolkes, and al hir frendes lefte,
she shal reken to fynde al these onely in hir husbände.
And in bothe these vertues she shall represent the image
of holy churche: whiche is bothe moste chaste and most
faithfully doth kepe trouthe and promise vnto hir
spouse Chyste: whiche beyng solicited, and laboured
withyn of so many wowers, that is to saie, chysten fol
kes, that haue been commune heretykes, and besyged
without of pagans and Jewes: yet neuer hath been
wonne nor corrupted: and hath euer rekened al hir good
and treasure to reste in hir onely spouse Chyste.

A maryed woman oughte to bee of greater chastitee
than an vnmariyed. For if that thou than pollute and
defyle thy chastitee, as god forbide thou shuldest, herke
I praiſe the, howe many thou shalt offende and displease
at ones, with one wicked deede: howe many reuengers
thou shalt prouoke againste the. They be so many and
so heynous, that amonge some a man can make no dif
ference, but I shall gether them without any ordre, and
set them befoze thine eyes.

Fyriste thou offendeste two, whiche ought to bee vn
to the bothe moste in price, and mooste deare and beste,
that is to saie, almyghtie god, by whose meanes ye were
coupled togyther, and by whose diete thou haste made
other to kepe the purenes of body. And nexte vnto god
thou offendest thyne husbände: vnto whom onely thou
haste geuen thy selfe: in whome thou breakest all loues
and charitees, if thou ones bee defyled.

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vnto

The instruction of

vnto hym as Eue was vnto Adam: that is to saie hys
doughter, his sister, his companyon, and his wyfe, and
as I myghte saie, an other hym selfe. Wherfore thou
desperate woman, that haste abused thy selfe so, thou
fares in lyke maner, as thoughe thou haddest stran-
gled, destroyed, or murdered thy selfe. Thou hast bro-
ken the greatestt bande that can be in the worlde: Thou
haste broken, thou false woman, the moste holy bande
of temperall lawe: that is to saie, thy faythe and thy
trouthe, whiche ones geuen, one ennemye in the fiede
will kepe to an other, thoughe he shulde stande in daun-
ger of death, and thou like a false wretch doest not kepe
it to thyne husbände: whiche oughte to bee moze deare
vnto the by ryghte, than thy selfe. Thou defylest the
moste pure churche, whiche holpe to couple the, thou
bzeakest worldely company: thou bzeakest the lawes:
thou offendeste thy countreie: thou beatest thy father
with a bitter scourge: thou beatest thy sorowfull mo-
ther, thy sisters, thy bzetherne, thy kyns folkes, aly-
ances, and all thy frendes: thou geuest vnto thy com-
panions an example of mischief, and casteste an euer-
lastynge blot and shame vpon thy kynne: thou, lyke a
cruell mother, casteste thy childrene in to suche a necessi-
tee, that thei can neuer here speake of theyr mother with-
out shame, noz of theyr father, without doubtynge.

What greater offence can they dooe: or what greater
wyckednes can they infecte theymselfe withall that de-
stroye theyr countreie, and perysshe all lawes and iu-
stice, and murder theyr fathers and mothers, and fy-
nally defyle and marre all thynges, bothe spiritual and
tempozall: what good saincte, or god, or what man
thynkest thou can fauour the, that dooest so: All thy
countreie

cowntrey it selfe thy parentes , all thy kynnsfolkes , and thyne husbände hymselfe shall damne and punishe the: Almighty god wyll auenge most rigoziously his maiestee so displeased and offended of the.

And knowe thou this woman , that the chastitee and honestie , whiche thou haste , is not thyne , but committed , and betaken vnto thy kepinge by thyne husbände. Wherfore thou dooest the more wronge , to geue awaie that thyng , whiche is an other bodys , without the owners licence . And therfore the maryed woman of Lacedemon , whan a yonge man desyzed of hir that vn timerly thyng , answered hym : I wolde graunt the thyne askynge yonge man , if it were myne owne to geue that thou askest : but that thyng , whiche thou woldeste haue , whyle I was vnmariyed , was my fathers , and nowe is myne husbādes . She made hym a mery and a wyse answer . But saynte Paule speketh full wysely for the monition of good women , where he teacheth the churche of god , sayng: A woman hath no power of hir owne body , but hir husbāde, Whiche sayng ought so muche to keepe a woman , except shee be to vngacious , frome all fylthy actes , that saynt Augustine dothe not allow perpetuall chastitee in a mariyed woman , without hir husbāde be contente with the same . Wherfore there is an holy man whether it bee saynte Hieronym , or some other I wotte not wel that dispzeyleth one Celantyne a vertuous woman and a good wyfe , because shee auowed perpetuall chastitee without hir husbādes consent . For a woman hath no power on hir owne body , no not vnto the goodnes of continence.

1. Cor. vii.

Nowe than lette euery man consider , what lycence
S.ij. she hath

The instruction of

she hath: that whyle vnto the naughtines of mylbeha-
 uing hir body: she is discommended for chastitee, hir
 husbände not beyng of counsel. Nowe than, what shall
 she haue, that committeth adultery agaynst hir husban-
 des wil: Herke what wordes this holy man saith: But
 this I haue vnderstande also, whiche troubleth and
 greueth me not a lyttell, that thou hast taken vpon the
 that good purpose of chastitee, without thine husban-
 des wyll, cleane contrarpe to the commaundemente of
 1. Cor. vii. the apostle: whiche in this case commaundeth, not
 onely the wyfe to be subiect to the husbände, but also
 the husbände to the wyfe. The wyfe (saith he) hath no
 power on hir owne body, but hir husbände: Lyke
 wyse the husbände hath no power of his owne bodye,
 but his wyfe: and thou as though thou haddest for-
 gotten the bonde of mariage, nor remembryng thy bar-
 gayne and promyse, hast made a bowe of chastitee to
 god, thyne husbände vnknowynge, but it is ieoperdy
 to promyse that, the whiche is in an others power.
 And I can not thynke that gyfte very pleasant vnto
 god, where one geueth awaie that, whiche pertyneth
 vnto two. Thus saith this holpe man. Whiche if he
 take vp so sharply, this vertuous woman for an holy
 thynge geuyng, whiche was not in hir power for to
 geue, what wordes suppose ye, wolde he vse, in rebu-
 kyng a wicked or a fylthy deede?

And that thou maiste vnderstande more playnely,
 howe great a vice adultery is rekened, bothe of god
 Mat. xix. a man. Christe in his gospel, where he wolde al-
 gates that men shall keepe their wyues, nor deuorse
 from them for none occasion: yet he dooeth except ad-
 ultery. Therfore a man must be content with his wife,
 though

though ſhe be a dronkard, though ſhe be ireful, though ſhe be ſhrewde, a waſter, a glotten a bacabonde, a ſkowlde, a rayler: onely an adulterar is at a mannes lybertee to forſake. Alſo the other vices be diſpleaſant in dede, but yet they maie be ſuffred: but ſhe that breakeſh the promiſe of wedlocke, is intollerable. Wherefore Homer the poete, amonge the curſynges and bannynges, that he geueth vnto certayne men putteth this for one of the ſoreſt: I praie god ſaieth he) their wyues moughte medle with other men. Alſo Job prayeth, that if euer he laye in waite to dooe his frendes diſpleaſure, this miſ fortune myght lyght vpon hym, laiying: I praie god my wyfe maie be an other mans harlotte: and other men mought lye downe vpon hir.

¶ And theſe poyntes dydde not onely holpe chryſten women vnderſtande, but alſo pagans: of whome there were ſome, whiche after they were corrupted, thought them ſelfe vnwoorthy for to lyue, as Lucrecia, wiſe vnto Collatpne: whole acte is moſt famous, for the maruailous loue that ſhee had vnto chaſtitee, and manye mo, whiche leſte they ſhulde loſe their chaſtitee, perſhed them ſelfe.

¶ What tyme the citee of Athens was wonne by Alexander the kynge of Lacedemon, and .ccc. tyrantes were ſette to gouerne the citee, and they ruled moſte proudeſly and hautely, and iaped and mocked the honeſtie of many women, the wyfe of Niceratus ſawe hir owne ſelfe to eſcape, that ſhe ſhulde not be at their filthy pleaſure.

¶ Alſo the wyues of the Almans, whome Caius Marius had ſlaine an infynyte multitude, deſyred hym, that they myght bee geuen vnto the religious

S. iij. maydes

The instruction of

maydes of Rome, called the virgins of Vestra, sayng, that they wolde lyue as chastly as they shuld. Whiche thyng whan they coude not obteyne of that harde stomacke of Marius, all in the nyght nexte ensuyng hanged them selves.

Also in the warre, whiche the people of Rhoces had with the Thessalians, and the Thessalians came into their countrey with an incredyble power. Deiphantus the chiefe captayne of the Rhoceans, counsailed the people to go agaynste their ennemyes: but as for children, their wyues, and aged men, with other, that were not able to beare harneyes, to shut them vp in some secreete place, and to brynge them plentie of woode and strawe, that if the hoooste were ouer come, they there myghte burne theym selfe. Nowe whan moste parte of the people consented to the same, there rose vp an aged man, whiche saied It were well dosen to wynt the womens wyll in that matter: that if they agreed thereto than shulde it so be: if not, he saied it was vnreasonable, to appoynte them suche a thyng agaynste theyr wyll. Where vpon the women were examyned, whiche answered all together, that they were very wel agreed, with Deiphantus counsaile, and also gaue hym great thanks, because he had so well prouided for the safegarde of theym and of their countrey. And vpon this purpose they were conueyed into a secret place. Howe be it the Rhocians returned agayne with the victozy: nor I doubte not, but it was throughe the meryt of the good women. And thus dyd pagans, whiche lyued in the obscuritee and darkenes of ignoraunce. Wherefore christen folkes maie be the moze ashamed, whiche bee redeemed with the bloud of our lord, wasshed with baptisme,

ptisme, instructed with doctrine, and illumined with
lyghte.

How she shal behaue hyr selfe vnto hyr husband. Cap. lxxv.

I were a longe mattier and harde to expresse,
and therto wonderous, if I should reherse euery
point of the wifes duetie vnto hir husband: Our
lorde comprehendeth it in the gospell with one woorde.
Therfore let vs remembre, howe we haue saied before,
that she is as one bodye with hir husbände. Wherfore
she ought to loue hym none other wyse than hir selfe.
I haue saied before, and ofte shall againe: For this
is the greatteste vertue of a maryed woman: this is
the thyng, that wedlocke signifieth, and commaun-
deth, that the wyfe shoulde reken to haue hir husbände
for bothe father, mother, and brethzene, and systers like
as Adam was vnto Eue, and as the mooste noble and
chaste woman Andromache saied hir husbände Hector
was vnto hir, in these wordes.

Thou art vnto me bothe father and mother

Myne owne deare husband, & welbeloued brother.

And if it be true that men dooe saie, that frendshyp
maketh one herte of two: muche moze truely and effe-
ctually ought Wedlocke to dooe the same, whiche farre
passeth all maner bothe frendshyp and kynred. Ther-
fore it is not saied, that wedlocke dothe make one man,
or one mynde, or one body of two, but clerely one per-
son. Wherfore the woordes that the man spake of the
woman, sayng: For hir sake a man shold leaue both fa-
ther and mother, and bide with his wyfe: the same wo-
des the womanne oughte bothe to saie and thynke
with moze reason. For all thoughte there be one made
of two,

Gene. ii.
Mat. xix.
Mar. c.

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of two yet the womā is as daughter vnto hir husbāde, and of nature moze weaker. And therfore she nedeth his ayde and succour. Wherefore if she be destitute of hir husbāde, deserte, and lefte alone, she maie soone take hurte and wzonge. Therfore if she be with hir husband where he is, there hath she bothe hir countrey, hir house, hir father, hir mother, hir frendes, and all hir treasure. Of the whiche thyng Hippocratea, wyfe vnto Mithridates the kynge of Pontus, gaue good example, whiche folowed hir husbāde in mannes appaile, whan he was beaten and dzyuen out of his lande, sleeyng styll frome one place vnto an other, not hauing where to resorte oz abyde, and where so euer he was, shee accumped there to bee hir ryches, hir realme, and hir countrey. Whiche thinge doubtles was the greatteste counforte and ease of his sorowe and aduersitee.

Flaccilla, wyfe vnto Nouius Priscus: and Egnatia Marimilla, wyfe vnto Clitio Gallus, bothe folowed their husbādes out of their countrey, whan they were banished, with great losse of treasure and possessions: And they rekened theyr husbādes farre aboue al those thynges vnto theym. Wherefore theyr names were had in great honour.

Also Tauria deserued no lesse commendacion, whiche whan hir husbāde was outlawde, hydde hym vp betwene the selynge and the roffe of hir chambze no mo of counsaile but one mayde and hir selfe: and so saued his lyfe with hir owne great ieoperdy.

Also Sulpitia, wyfe vnto Lentulus, whan hir mother Tullia watched hir diligently, leaste, she shoulde folow hir husbāde, that was banished, she gotte
vpon

vp̄on her pooze raymente, and ſo with two mayde ſeruauntes, and as many men ſtale away, and came to hir houſbande: nor refused to banyſhe hir owne ſelfe for his ſake, that hir houſband myght ſe in his outlaury, hir faithfulneſſe towarde hym. And there haue bene very many, that had leuer bee in ieoperdy theim ſelfe, than their houſbandes ſhoulde.

The wiſe of Fernando Gonzalis the erle of Caſtile, whan the kynge of the Legyon of Germany, whiche is a citee in the parte of Spaine called Auſtury, hadde hir houſbande in priſon, ſhe came vnto hir houſbande, as it were to viſete hym, and there counſailed hir houſbande to chaunge raiment with hir, and ſteale his way and leaue hir in the ieoperdy that ſhulde falle: and ſo, he dyd. Wherefore the king wondring vpon that great loue of hirs towarde hir huſband, prayed god to ſende him and his childzen ſuche wyues, and ſoo lette hir go ageine to hir huſband.

There was alſo an nother of the ſame kynredde, whiche was maryed vnto a certeyne kynge of Englande, that what time hir houſbande in warre ageynſte the Syrrians, hadde caught a great wounde in his arme with a venomed ſwoorde, and ſo came home in to his owne countrey, nor coude neuer be healed, excepte that venome and matter were ſucked out: The kynge ſeyng, that who ſo euer ſhoulde do that dede, were in ieoperdy of their life, wolde ſuffre no man to take it vpon hym. Wherefore in the night, whan he was aſlep, his wiſe loſed the bandes of the woundes, fyrſte hir houſbande not perceyuyng, and after warde diſſemblyng, and ſo by lyttell and littell ſucked and ſpitted out the poiſon, and prepared the wounde curable

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and redy to the phisicion . Wherfore I am very sorre, that I haue not the name of that noble woman, whiche were worthy to be commended with moſte eloquente pꝛeyſes . Howe be it , it is not vnſpoken of , for it is red in the actes of Spayne , whiche Rodericus the biſhops of Tolet dyd wyte : from whence I ſhal ones tranſlate with honourable mencion of hir.

CLyke wyſe vpon a ſeaſon men of Tyzhenia , come a great meny out of theyꝝ yle vnto Lacedemon , whome the Lacedemonyans ſuſpected to go aboute ſome ſubtilitee , and there vpon ſette them in holde , and iudged them to dye . Wherfore their wyues gate lycence of the keepers for to go in vnto them , as it were to viſete and comfort them : and there chaunged raiment with them , and ſo they in the womens raymente and their faces couered , as the cuſtome of the countrey was , eſcaped away , and lefte theyꝝ wyues behyndz theym : whome afterwardeſ with their children to gether they recouered ageyne , and put all the Lacedemonyans in feare , as Plutarke wyrteth.

CMoreouer Admetus the kyng of Theſſaly , hauyng a diſeaſe raynyng vpon hym , whiche coulde neuer be healed without the deathe of an other body , coud fynde none , that wolde gladly dye for his ſake , but his wyfe Alceſt.

CAlſo many there haue bene , whiche after their houſbandes deathe , wolde in no wiſe abyde on lyue . Laodamia , after ſhee had harde tell , that hir houſbande Protheſilaus was ſlayne at Troy of Hector , ſhee kylde hir ſelfe . And Paulina , wyfe of Senec , woulde fayne haue dyed with hir houſband , and had hir beynes cut , as he had , but ſhe was letted by Nero , and holden agaynſt.

gaynst hir wyll, tyll hir armes were bounde, and hir bloud stopped: nor she lyued not many yeres after: And while she was alīue, was so pale and so leane with sorowe, that she was a wonder to euery man to loke vpon: and in al the state of hir body shewed manifest tokens of the kynde loue that she had to hir husbāde.

The doughter of Democion, the chiefe man of Alreopagites, a yonge maid, whan she harde tel of the deathe of hir spouse Leosthenes, she slewe hir selfe affirmyng, that all though she was vntouched, yet because she was married vnto hym in mynde, she shulde be an adulterer, if she married vnto any other after wardes.

Olde wyrters of stozys tell, that Halcione wolde not abyde on lyue after the deathe of hir housbaude Ceyx: And therfore she lepte downe in to the sea. The fables of poetes, whiche were made to instructe our lyuynges, adde more vnto the tale, that they were changed into byrdes called Alciones: and so well beloued of the goddesse Thetis, that whan so euer these byrdes buylde, there is great calmenes in the sea and fayre we ther in the ayre: and that chaunceth yerey at certeyne tymes. Wherfore those daies be called in laten Halcionis, that is as you wold say, the Halcyon byrdes dayes: and that gyfte they say, the goddis gaue for the gret loue of that woman toward hir husbāde.

Cuadna, whan she kept the funerall of hir husbāde, she lepte in to the fyre, and folowed hir husbāde.

Cecinna Petus had a wyfe called Arria, this Cecinna, whan he had rysen in battayle with Scribonian agaynst Claudius the emperour, and was brought to Rome, Arria desired the souldiours to let hir wayte vpon hir husbāde as a seruaunte: whiche thing whan

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they wold not suffre, she hyred a fillthers' bote, and followed the great shippe. And within a fewer daies after the death of hir husband, killed hir selfe at Rome: and yet had she a doughter on liue, maryed vnto Thrasea, the most noble and wysest man in his tyme.

Porcia doughter of Cato, wyfe vnto Marcus Brutus, whan hir husbände was slaine, she sought for hir owne death, and whan weapons were taken from hir, she thrust hote coles in hir mouthe, and choked hir selfe,

Panthia, wyfe of kynge Susyus kepte hir faythe vnto hir husbände beyng in captiuitee, and spended out all hir goodes for his lyfe: And whan he was slaine in battaile, she dyed voluntarily after hym.

The doughter of Julius Cesar, whiche was married vnto Pompey the great, whan one brought vpon a time home out of the feelde a cote of hir housbandes be bloded, she suspectynge that hir housbände had be wounded, fell to the grounde in swoounynge, and almoste dead: with the whiche a flyghte of hir mynde, shee fell in labour of childe afore hir tyme, and so died.

Also cornelia, the laste wyfe of the same Pompey, saied: It was shame for a woman, that coulde not dye with only sorowe, whan hir husbände was slaine.

Arthemisia, the queene of Lyde, dyd drynke the ashes of hir husbände, after his death, because for very loue she wolde haue hir owne body to be hir housbandes graue.

These great thynges haue I reherfed, that women, that be nowe adayes, maie be ashamed, whiche wil not endeuour theym selves to perfourme other more easy thynges. Wherfore their crueltee and wickednes is more intollerable, that can fynde in their hertes to see theyr

their houſbandes lye in trouble damage and wordly ſhame, and all the ſorrow that can be, for a ſmal ſumme of money, when they haue enough in ſtoze to ryd them out of daunger. O herte moze harder than any beaſte, that canſte ſuffre thy bloud, thy body, and thyne owne ſelfe on thy houſbandes parte, to be ſo vexed. Doubtles the lawes that ſuffre this iniquitee, haue moze re- garde of mony than feythe or conſcience. But thys maner hath been leſte vs of the pagans, with many o- ther whiche abyde moze ſurely in vs than the lawe of Chriſte dothe allowe: whiche commaundeth vs to lay forth bothe clothynge, metall, and what treaſure ſo e- uer we haue in ſtoze, not onely the wife for hir huſ- bande but alſo one chriſten man for another, bee he neuer ſo vnknownen. Wherefore lette the woman vn- derſtande, that If ſhe wyll not ſpende all hir ſubſtance to ſaue hir huſbande frome neuer ſo littel harme, ſhe is not woorthy to bare that name, neyther of a good, nor chriſten woman, nor ones to be called a wyfe. Nei- ther I wolde that ſhe ſhulde loue hir huſbande as one loueth his frende, or his brother, that is to ſay, I wil that ſhee ſhall geue hym greate worſhypppe, reuerence, great obedyence, and ſeruiſe alſo: whiche thyng not only the example of the olde world teacheth vs, but alſo all lawes, bothe ſpyrytuall and temporall, and Nature hir ſelfe crieth and commaundeth that the woman ſhal be ſubiecte and obedyent to the man. And in al kindes of beaſtes the females obey the males, and waite vpon them, and ſaue vpon them, and ſuffre them ſelfe to be corrected of them: whiche thyng Nature ſheweth muſte be, and is conuenient to be doone. Whiche, as Ariſtotel in his booke of beaſtes ſheweth, hath geuen

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lesse strength and power vnto the females of all kyndes of beastes, than to the males, and moze soft fleshe, and tendre herte.

Moze ouer, these partes, whiche nature hath geuen for weapons of defence vnto beastes, as tethe, hoznes, spozes, and suche other, the mozte parte of females lacke, whiche their males haue, as hertes and bozes. And if any females haue any of these, yet be they moze stronger in the males, as hoznes of bulles be moze stronger than of kyne. In all the whiche thynges Nature sheweth, that the males dutie is to succoure and defende, and the females to folowe and to wayte vpon the male, and to creepe vnder his ayde, and obeye him, that she maie liue the better. But lette vs leaue the examples of beastes, whiche make vs ashamed of our selfe, without we passe theim in vertue: and lette vs ascende vp vnto mannes reason.

Nowe than, what woman wyll bee so presumptuous and so haute, to disobeye hir husbandes byddyng, if shee consyder, that he is vnto hir in stede of father and mother and all hir kynne, and that she oweth vnto hym al the loue and charitee that were due to them all: A ragious and a folishe woman doth not consider this, the whiche is disobedyent vnto hir housbande.

Excepte parauenture shee wolde saie, shee oweth none obedyence, neyther to father nor mother, nor to none of hir kynne. For if shee obey theim, she must nedes obey hir housbande: in whome by all ryghtes, by al customes, by al statutes and lawes, by al preceptes and commaundementes, both natural, worldly, and heuenly, she ought to accompte all thyng to be.

The woman is not rekened the moze worshipfull amonge

amonge men, that preſumeth to haue mayſtrye aboue
hir houſbande : but the more foliſſhe, and the more
woozthy to be mocked : yea and more ouer than that,
curſed and vnhappy : the whiche turneth backwarde
the lawes of nature, lyke as though a ſouldiour wolde
rule his capitayne, or the mone wolde ſtande aboue the
ſonne, or the arme aboue the head. For in wedlocke
the man reſembleth the reaſon, and the woman the bo-
dy. Nowe reaſon oughte to rule, and the body to obey,
if a man wyll lyue. Alſo ſaynte Paule ſayth: The head 1. Cor. xi.
of the woman is the man.

¶ Here now I entre into the dyuine commaundemen-
tes, whiche in ſtomackes of reaſonable people, oughte
of reaſon to beare more rule and balewe, than lawes,
more than all mans reaſons, and more than the voyce
of nature hir ſelfe.

¶ God the maker of this holle worlde, in the begyn-
nyng, whan the worlde was yet but rude and newe,
gyuyng lawes vnto mankynde, he gaue this charge Gene. iij.
vnto the woman, Thou ſhalte be vnder thyne huſbādes 1. cor. xi. i.
rule, and he ſhal haue dominion ouer the.

¶ The apoſtle Paule, teacher of the Chriſten wyſe-
dome, that is for to ſay, of the heuenly wyſedome, wolde
not haue the woman to rule the man, but commaun-
deth hir in many places to be ſubiecte. collo. iij.

¶ Peter alſo, the prynce of the apoſtles, commaundeth 1. Pet. iii.
in this wyſe: Lette all women be ſubiecte to their huſ-
bandes, as holy women, truſtyng in our lord.

Sara was obediēte vnto Abraham, and called hym
hir lord.

¶ Saynt Hieronymie wyrteth vnto Celancia in this
wyſe: Let the auctorite and rule be reſerued vnto thyne
huſband:

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1. Cor. xi.

houſbande : and be thou an example to al thine houſe, what ſoueraignty they owen vnto him. Do thou approve hym to be lord by thyne obedience, and make hym great with thyne humilitie. For the more honour thou gyeſte vnto hym, the more honourable thou ſhalt be thy ſelfe. For as the Apoſtle ſaythe, The head of the woman is the man, Nowe the holle bodye can no where haue more honour, than of the head. this ſaith ſaynt Hieronymus.

¶ But folpſhe women do not ſe, howe ſore they diſhoneſt them ſelfe, that take y ſoueraintie of their houſbandes : of whom all their honoure muſte come : And ſo in ſeking for honour, they loſe it. For if the huſbande lacke honour, the wyfe muſte nedes goo without it. Neither kynred, riches, nor welth can auayle her.

For who wyll gyue any honour to that man, whome he ſeeth mayſtred by a woman : And agayne, yf they huſbande be honourable, be thou neuer ſo lowe of birthe, neuer ſo poore, neuer ſo vncomely of face, yet canſte thou not lacke honour. For neyther beautee, kynred : nor riches made Ozeſtilla honourable, after ſhee was ones maryed to vngracious Catiline : nor pouertie letted not Salonia to be honored of the Romaynes, whiche was wyfe vnto the wyſe Cato.

¶ But now that thou mayſte better obey thy huſbande, and do all thynges after his mynde : fyrſte thou muſte lerne all his maners, and conſyder well his diſpoſitions and ſtate. For there be many kyndes of houſbandes, and all ought to be loued, honoured, worſhipped, & obeyed, but all muſt not be entreated vnder one manner. For huſbandes muſt be handled, as Terence ſpeaketh, after the opinion of Plato, ſaieng: Mans lyfe is
as it

as it were a game at the tables. For if that chaunce of the dyce chaunce, that is not for theim, it muſt bee amended by crafty playng. Lyke wyſe in houſbandes, yf thou haue one after thyne appetite, thou maiſte bee glad, and he is to be honoured and obeyed: but if he be yll, eyther fynde ſome craſte to make hym good, or at the leaſt wyſe better to deale with.

Howe thy houſbande ſhall be either fortunate or infortunate. Fortunate I call them that haue goodnes either of mynde or of body, or externall. Infortunate I calle thoſe, that lacke any of theſe three: they that be fortunate, dooſe eaſely contente theyr wyues myndes: and thoſe that be infortunate muſte haue deliberacion taken about them: Howe be it, I wolde they ſhoulde rather ſette their loue on the houſbande hym ſelfe, than on his fortunes, or els they ſhall loue both weakely and moze vniſtedfaſtly, and if fortune ones flee awaie, as ſhe is waueryng and inconstant, ſhe carieth awaye the loue together with hir.

For let them not loue goodly men for their beautie, nor ryche men for their money, nor men of great auctoritee for theyr honoure. For if they do ſo, than ſhall they hate the ſickely, the poore, and thoſe that bare no rule. If thou haue a lerned houſbande, lerne good holy leſſons of hym. If he be vertuous, do after hym: but if he be infortunate, call vnto remembraunce the ſaiynge of Pompeius the great, a verie noble and a wiſe man, whiche whan he was ouercomen of Julius Ceſar, and came vnto the yle of Leſbo, to receyue his wife, and ſhe awaye with hir, ſhe ſeyng hir houſbande beaten and ouercomen, fell vnto the ground halfe dead for ſorrowe, to ſee hir houſbande haue ſuch a fal: whom

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Pompeius listyng vp in his armes frome the grounde, and reupued agayne, spake vnto hir in thys maner: My dere wyfe Cornelia, moste sweete vnto me of all thynges. I wonder of the, so noble a woman, to bee ouer comen in suche maner at the fyrste stroke of Fortune: now thou hast an occasion to opteigne immortall honour. For as for eloquence, or lerning in the lawe, or feates of warre, are no matters for women to wyinne worshippe by: hir vertue shall onely appere, if hir husbande be caste in aduersitee, whom if shee loue and worshyppe, and dothe not lothe his misery, but in treateth hym, as she ought to dooe hir housbande, the worlde shall talke good of hir perpetually. Wherefore it shall be greater honour to the, to loue Pompeius thus ouer throwen, than whan he was the pryncce of all the Romaynes, and gouernoure of the Senate, and lord of kynges. For as for these thynges euery woman, be she neuer soo vngtacyous, can loue well enough, but to fauoure and loue hym that is in aduersitee, there is the poynt of a good woman. Therefore that I am thus ouer comen, thou oughtest to loue, as an occasion to shewe thy goodnes. Wherefore if thou weepe and wayle for any thyng as longe as I lyue, thou sheweste thy selfe to loue that, whiche thou lackest and haste losse: and not to mourne for me that am a lyue.

These and suche other wordes he spake vnto hys wyfe at that tyme which he saynge, euery good woman shall ponder and consider in hir mynde, nor bere hir selfe, if shee chauce vpon an infortunate husbande: neyther hate nor dispise hym therfore: but rather contrarie she ought, if he be poore, to comfore hym, and aduertise

aduertiſe hym to calle vnto remembraunce, that vertue is the chiefe ryches: and helpe hym with ſuche honeſt craftes as ſhe knoweth ſhall pleaſe hym: and ſuche as hir acquyntance and frendes ſhall alowe: and as becometh a vertuous and an honeſt woman. But beware thou fall not in to ſuche a wycked mynde, to wyll hym, for lucre of money to occupie any vnhoneſt craftes, or to do anye vnhappye dedes, that thou mayſte lyue more delicately, or more welthely, or go more gayly and gorgiouſly arayed, or dwelle in more goodly houſyng: and at fewe wordes, compell not hym to vſe any fylthy occupacion or dꝛogery for thy welfare, nor to ſweate and to toyle, that thou mayſt lye at eaſe. For it were better for the, to eate browne breadde, and dꝛynke claye and myrry water, than cauſe thy houſband to fall vnto any ſlubberie worke, or ſtynkynge occupacion, and excedynge labour, for to eſcape thy ſcolding and chydynge at home. For the huſbande is his owne ruler, and his wyues lord, and not hir ſubiecte, nei ther the wyfe ought to craue any more of hir houſbande, than ſhee ſeeth ſhee may obtayne with his herte and good wyll: wherein many women do a myſſe, whiche with theyr vngodly cryeng, and vnreſonable callynge, crauyng, and dullyng vpon them, dꝛiue them to ſeke vnlefull meanes of lyuyng, and to do vngacious dedes, to beare out with all theyr glotonie and vayne pride. And ſome be ſo out of all good reaſon, and contrary to all good vertues of theyr huſbandes, that they ſpende out at large theyr ſubſtance and lyuyng. Whiche vyce is the fouler, bycauſe that womankinde pretendeth more vertue and deuotion naturally than the mankynde dothe, if that ſhe ſhoulde forgette

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gette hir selfe, and caste awaye all holiuesse for the loue of money. And suche wyues be sore rebuked in holpe Choby. Which dyd cast folyshly in their housbandes tethe, that theyr vertues and holy lyuinge was the cause of theyr aduersitee: wherin they shewed greate wyckednes, and not onely folye, which dyd not beleue, that the ryches of vertue was farre greater, or that it stode in our lordes power to make mooste ryche and welthye within a moment, who so euer pleased hym.

What nedeth a man any other tyrannes to his martyrdome, than wyues of suche disposicion, which pursue theyr housbandes for theyr good deuotion, beyng them selfe without all deuotion, none otherwyse, than Nero pursued the apostles, or Domician, Maximine, Decius, or Dioclecian dyd pursue other chysten folkes in theyr tyme: And I suppose that this wyfe of Job was lefte hym to make his aduersitie moze paynfull, and to oppresse hym the sorer with hir myscheuous tonge. O cursed and wycked woman, that rebukest thy housband for his goodnesse, whiche thyng the deuyl hym selfe durste neuer do, for he destroyed all the goodes of Job, slew his seruauntes, rydde bp his children out of the worlde, and filled hym full of galles and scabbes: yet dyd he neuer rebuke hym for continuinge styll in his good mynde: but his wyfe rebuked hym therfore: that man myght se howe muche she was moze bolde than the deuyl. But let the wyfe trouble neuer so muche, the housbande oughte to be as glad therof, as were the apostles, that they were rekened worthy to be putte to rebuke for the name of our lord Iesu.

But

¶ But thou good daughter, that wilt dooe well, ſhalt not withdraue thyne houſe and from goodnes, but rather exhorte hym vnto vertue, though thou ſhouldeſt be ſure to leſe all thy goodes. ¶ Therefore, that thou mayſte obteyne the thyng, whiche ſaynt Paule ſpeaketh of, ſayenge: If the houſbande be an infidell, he ſhall be ſanctified by his wyues fayth: Remember alſo the wordes of our lord, that there is no bodye that refuseth any thyng in this worlde for Chriſtis ſake, but he ſhall haue muche more for it: bothe in this worlde, and in an other. ¶ fyrſte theſe ryches be ſure and certayne, whiche are kepte ſafe from all chaunces, neyther waſted within, as metalles be by ruſte, and clothynge by moughtes; nor without as ſtolen by theues. And alſo the prophet in the pſalme ſayth: that he hath lerned by longe uſe and by good experience, that neuer good man was yet deſtytute, nor any of his chyl dren lacked fodde. And we haue as it were an obligation of our lord in the goſpell, that we ſhall truſt well on his benigneſſe, And vnderſtand that our father in heuen will fynde vs all thyng, that we ſhall nede, if we ſeke for his kyngdome, and the iuſtice therof.

¶ Wherefore if thyne houſbande be foule, yet loue his hert and mynde, where vnto thou art maryed in dede: And if thyne houſbande be ſycke, than muſte thou play the true wyfe, comforte hym, noyſe hym, and make as muche of hym, as though he were neuer ſo holle and ſo ſtrong, and ſo ſhall he be the leſſe payned if he ſe the, as it were take payne with hym: and in a manner tranſlate and ſhiſte parte of his ſyckenes vnto thy ſelfe. For ſhe is no good wyfe, that is mery wthan her

U.iiij. husband

i. Cor. vti.
Mat. xij.
Luc. xviii

Psal. cxx.

Mat. vi.

The instruction of

husbande is soꝛe : oꝛ holle and lusty , whan he is sycke and heuꝛe . Wyde thou styll by his beddes syde , and lyghten his doloure some tyme with comfortable woꝛdes , sometyme with gentyll fomentacions . Touche thou his woundes thy selfe , touche thou his soꝛe and paynful body with thyne owne handes . Do thou both couer and vncouer hym thyne owne selfe : take and beare away the chambꝛe vessell with his water thy selfe . Noꝛ abhorre not these seruices : noꝛ put them not vnto thy seruauntes , whiche wyll go moꝛe slowly about them , bycause they loue hym not so muche . And whan the pacient perceyueth hym selfe not loued , his syckenes increaseth .

Come than shoulde a man calle those wyues good and vertuous women , that be so careles in theyꝛ husbandes syckenes , that they can be well inough content with suche sleight seruices as their seruauntes do about him : And some there be , that wyl nothyng let theyꝛ accustomed stacyons , and feastynges , and byllettynges theyꝛ gollyppes , noꝛ breake any of theyꝛ haunted pleasures , though theyꝛ husbandes lye shutte vp sicke at home : but that is no wedlocke , but rather a poynte of concubynes , oꝛ common harlottes , whiche lye with men foꝛ theyꝛ wages . Wherfoꝛe shulde I be ashamed to name that , whiche the vngacious women shaine not to do . Foꝛ if thou thynke it maketh no foꝛce , noꝛ order thy selfe otherwyse in thyne husbandes sycknes , than if it were but thy neighbour : thou arte a foole to loke after , that I shoulde name the foꝛ a wyfe , whan thou vlesse no wyues gyle . Foꝛ woldest thou I shoulde name the foꝛ a wyfe , whan thou vlesse no wyues manners : Foꝛ shulde I call hym a weauer , that neuer learned

ned to beane, nor to drawe the wolfe, nor to caſte the ſhuttill, nor ſtrycke the webbe with the flaye

Though that vertue by it ſelfe can not fayle to come to lyght, and ſhyneth well enoughe in the darke by the bryghtnes of it ſelfe, not withſtandynge, as muche as lieth in me, I wil not ſuffre, but that that I have ſene my ſelfe, and many mo knowe as well as I, I wyll declare, that bothe they that nowe be, and they that ſhall come hereafter, maie knowe it.

Clare, the wyfe of Barnarde Vauldaure, a fayre and a goodly maide, whan ſhee was firſte marryed at Bruges, and brought to bedde vnto hir huſband, whiche was, xlvi. yere of age, the firſte nyght ſawe his legges rolled and wrapped with cloutes, and founde that ſhe had chaunced on a ſore and a ſickely huſbande: yet for all that, ſhee lothed hym neuer the more nor beganne not to hate him: whome yet ſhe had no ſpace to loue. Not longe after that, the forſaide Vauldaure fel in to great ſyckenes, in ſo muche that all phyſicions diſpayred his lyfe: than ſhe and hir mother gaue ſuche diligence vnto the ſicke man, that of ſix weekes continually to gether, neyther of them ones put of their clothes, excepte it were to chaunge their ſmockes: nor reſted in the nyght paſte one houre, or three at the moſte, and that but in their clothes. The roote of the diſeaſe was, that we call the frenche pockes, a wonderous ſore and contagious ſickenes, phyſicions counſailed hir not to touche hym ſo, nor come ſo nere hym: and the ſame, hir frendes counſailed hir, And hir companions and goſſypes ſaid: it was ſinfully doone, to bere the man in the worlde, or kepe hym longer on lyue with his ſickenes, and bad hir prouyde ſome good thyng for the

the

The instruction of

the soule, as for the bodye care no more, but howe it myght be buryed, with whiche saynge she was neuer a whytte abashed, but very diligently procured both suche as was for the welthe of his soule, and prepared hollome meates for his body, and gaue great attendaunce about hym, often chaunginge his shetes, and his cloutes, because he had an excedyng laxe, and matter and fylthe ranne out of dyuers partes of his body: wherwith she was so busyed, that the mooste parte of the daie she neuer rested, but ranne vp and downe all the daye longe. So at the laste by the good meanes of his wyfe, Waldaure escaped the great ieopardye, that bothe the phisicians, and all other men swered, his wyfe had plucked hym from death by stronge hand. And some iested more merily than becommeth chrysten folkes, and saied, that god had purposed to haue slaine Waldaure, but his wife woulde not let hym go out of hir handes. After that by the reason of an hotte humour renninge from his head, the gristle within his nose beganne for to canker: Wherfore the phisicians had geuen him a pouder, whiche muste be blowen in with a penne or a rebe in to his nose, whiche seruyce whan euery man abhorred, because of the tedious fauour, his wife refused not to do it. Also within a while his chekes and his chinne brake out of scabbes, wheales, and of skales, that no barbour, neither well could nor gladly wolde haue hym: than his wyfe with a payre of scyffoures, founde the meanes to clippe his berde wonderous properly. Streight after he fell in to an other longe disease, whiche lasted nere. vii. yere: Where she neuer beynge werpe, with continuall diligence and labour about hym prepared his meate, and

curre

euery day dnd salve and bynde his soze and stynkynge
 legges and remyng of matter, so hanfomly, that thou
 wouldest say, if thou hadst sene hir, that she had hand-
 led muske, and not suche stynknge geare. And did all
 this hir owne selfe with all other busynes, that was
 for to do about hym: and yet had she in hir house. iii.
 maydes, and a daughter of hir owne of good age.
 Moreover, whan the ayze of hym and bzech was such,
 that no man myght abydenere by. r. passes, she woulde
 swete, that she thought it merueylous swete: And
 ones she was very angrye with me, bycause I saide it
 stanke, for she sayde, it seined vnto hir lyke the sauour
 of rype and swete frute. Moreover, whan there was
 required great coile daylye in the house, to helpe and
 noyse the man oppressed with so many syckneses,
 nor had neyther rentes nor other pzoofites comynge
 in, she spoyled hir selfe of all hir rynges, chapnis, bro-
 ches, and clothes. lest he shulde lacke ought durynge
 his sycknes, she was content as for hir selfe with any
 fare, so that hir housbande might haue that shoulde do
 his paynefull bodye good. So he by the meanes of his
 wyfe, with that dolefull body, more lyke vnto a corpe
 than any body, contynued. x. yere from the begynnyng
 of his sycknes, in the whiche space she had two chyl-
 dren by hym, and. vi. before. For she was married. xx.
 yere in the holle: and yet was she neuer infected, nor
 ones touched with the contagious scabbe, neither she,
 nor yet none of hir chylzen, but had all their bodyes
 both holle and cleane. wherby a man may clerely per-
 ceue, howe muche their holynes and vertue is worthe
 that loue their housbandes with all their hertes, as
 dutie is, whiche doubtles god will neuer leaue unre-
 warded

warded. So at the laste this foresayd man dyed pke
and olde, and passed out of his continuall peyne. For
whose departynge this same Clara wyfe made suche
sorowe, that all that euer knewe hir, saye, they neuer
sawe woman make suche sorowe for hir housband, that
were bothe younge, holle, fayre, lusty, and riche: and
whan dyuerse came to hir, not for to comforte hir, but
rather to shewe hir, that they were gladde for hir sake,
that he was gone, shee abhorred, and in a maner cursed
them for theyr laboure, wyschyng many tymes that
shee myght haue hym agayne, if it were possible, howe
so euer he were. And whan she was of lusty age, after
his deth, yet she would neuer mary, sayng: she shoulde
neuer mete with any that she coude like so well. I will
not reherse here, hir great chastitee and holynes of ly-
uyng, for I speke but of the loue of a good wife, which
neuer lightly goth alone, but euer coupled, and com-
panied with all other vertues.

Who seeth not now, that she dyd not marve Ual-
daures body, but his herte, or els reckened his body,
hir owne body. Besyde that shee kepeth styll all com-
maundementes of hir housbande, as reuerently as he
were yet alyue, and dothe many thynges as shee had
harde hym speake in his lyfe, sayng: This mine hous-
bande wolde haue commaunded and bydden dooe. O
Euripides, if thou haddest hadde suche a wyfe, thou
wouldest haue preyed all women as fast as thou haste
dispreyed them. Or if kynge Agamemnon had had
suche a queene, she woulde haue tarped many yeres for
his retourning fro the siege of Troy. These examples
ought not to be kepte vnshewed, to remembre wyues
of theyr duerpe, seyng that lesse matters be put in me-
more

memory and wytyng.

But these be but of folkes of lowe degree, will some gentle women saie. Firste to make aunswere thereto, Clara Valdaire was not of the lowest degree, and besyde that yonge, and tender, and fayre, and had many seruauntes, vnto whom she might haue deputed al hir busynesse, if it had pleased hir. And there bee manye noble women, that dooe the same, whom I can not reherse all, bothe now alieue, and that haue bene in times past. But this world of ours kepeth in vse only the byces of the olde worlde afoze.

Arte thou moze noble than the wife of Themistocles, whiche was pryncer of Athenes, and also of Grece: and yet shee serued hir housbande hir selfe alwaie in his sickenes.

Arte thou moze noble than Stratonica, wyfe vnto kynge Deiotarus, whiche whan hir housbande was sycke, and an aged man, was bothe his cooke, his physician, and his surgian:

Or arte thou moze noble than the queene of Englande, whiche sucked hir housbandes wounde? All the noble women of Rome vsed, noz wolde neuer suffre any other, to touche theyr housbandes, whan they were sycke, but theim selfe: whose examples there is none nowe a daies to good to take hede of. For answere me thou woman, that thinkest thy selfe better than the Romanaynes, of whose bloode who so euer was discended, was had in honour throughte all the worlde: Howe be it the very nobilitie is not to be counted by bloode and ryches, the whiche rather standeth in noble actes and vertue: and thou with all thy gentrie shalte lye vnknown: whan all the worlde perpetually shall talke

Very nobilitie.

of them. Therefore boſte not thou thy noble byrthe, whom either none, or els very fewe ſhall knowe, eyther in thy lyfe or after thy death.

But peraduenture thou woldeſt ſate, I broughte goodes and money enough to make me noble with. O thou fylthy and beſtely woman, that weneste thy ſelfe to bee a wyfe, becauſe thou haſte a man lying by thy ſide, wenest thou that wedlocke ſtandeth in that? Thou breakeſt the lawes of god and Nature. For if thou woldeſt touche thine owne body, beyng diseaſed, and loke vpon thy ſores and handle theim, thou oughteſt not to reuſe to do the ſame vnto thyne houſbande, ſe- ynge that ye be bothe as one perſon. Therefore where is that ſame inſeparate mate, whiche thou pretendſt, if thou ſterte from him, whan thou ſhuldeſt abyde moſt nere? Wherefore vnderſtande, that thou doeſt not thy Dutie, neither to thy brother borne of one woman with the. nor to thy father that begotte the, neyther to thy mother, that bare the. Wherefore if thou bee aſhamed of that, thou maiest lykewyſe be aſhamed of that thou doeſt vnto thy houſbande: whom thou oughteſt to re- garde moze than theim all. And many leaue their mo- thers livinge ſycke, nor loue any body but theim ſelues, whiche were woozthy to be loued of no body els, and no moze be they in deede. How often haue we ſeene be- ſtes without reaſon, ruled oneiy by nature, one cheriſh an other, and the female lick the ſores of the male, as kylene, and dogges, lyons, beares, and all other bothe wylde and tame? And thou that arte a woman, ha- uyng reaſon beſyde thy nature, whiche is moze excel- lent than all theirs, canſt not finde in thyne herte ey- ther to touche or to ſee thyne houſbandes ſores, whan thou

thou haste stomacke enoughe to handle the byles, and scabbes of thy concubyne: wherwith many hath bene taken, that a man maie well know, that not nature but their owne vnglaciousnes so doth moue them.

Howe to shewe further of my matter, if the husbande were yll, yet oughtest thou to suffre him, noz strue with him by shrewdnes, leaste thou neuer haue ende of sorowe and mischiese: but whan he is moze pacified, than geue him warninge by curteyse and gentle meanes to amende his liuynge. And if he wyl dooe after thy s. yng, than shalt thou profite bothe him and thy selue: but if he beginne to wate angrie, cryue not wth him, thou haste doone thy dewtie: Therfore let him alone and suffre him, and thou shalt haue not onely great commendacion afoze men, but also greate merite afoze god. And if he by vnchristlic meanes of him selue moued, and by hastinesse strike oz beate thee, thinke it is the correction of god, and that it chaunceth the, as a punishment for thy sinnes. And thou shalt be happie, if thou maiest so with a littell payne in this life, bie out the great paynes of an other worlde. Howe beit there be but veri fewe good and wise wiues, whom their housbandes will beate, be they neuer so vnhappy men. Also some husbandes there bee, foolyshe and witlese, whome a good wyfe wil handle wisely enough and neither prouoke them to angrie, noz take frome them the honour belongeynge to the man: but bringe him in good hope, that all thinge shall be doone after his will. And for his profette shalt rule him well enough by wisdom, as it were a wylde beast tamed and in all poyntes shalt handle him in lyke maner, as many mothers dooe their childzen in like case, whiche

haue most compassion of them, that be in most misery: of whiche compassion cometh loue and fauour. Wherefoze they loue and cherishe moze them that bee feeble, meymed, foolyshe, yll fauoured, and sickely, than them that be stronge, holle, wysse, fayre, and lusty.

I will not reherse all other infortunes, I will geue a generall precepte of all at ones. If thou be ones married vnto hym: and god, the churche, thy father and mother, haue geuen hym to be thy husbande and thy lord, thou muste suffer hym, sernge thou canste not chaunge hym, and loue hym, worshippe and honoure hym: if thou wylte not for his owne sake, at the leaste wyse for their sakes, that haue geuen hym vnto the: and for the promise that thou hast made hym, as many other do loue them that be worthy no loue, only for their frendes sakes, whiche haue committed them vnto their truste. And many do (because of their promise) thynges, whiche els they woulde not. Therfoze geue thy diligence both to seme to do, and to do in dede, that whiche thou must nedes do, be thou neuer so lothe: and so shall all those thynges be lyght and pleasaunt vnto the: whiche if thou be lothe to do, they shalbe greuous and painfull.

Now I perceyue, that some put doubtes, how farre they ought to obey theyr housbandes, verily in all thynges that be either honest, or without vyce, there is no doubte, but a woman ought to obey hir husbandes commaundement, as a diuine lawe. For the husbande beareth the roune of God here in erthe vnto his wife, and presenteth his personne: Therfoze if there be any thyng, that the wyfe woulde geue vnto god, she neyther ought nor maie do it without hir husbandes licence.

cence. For what make a woman reckon to bee more hir
 owne, than her body and mynde: And yet sayeth saint
 Paule, that the woman hath no power of hir owne bo- 1. Co. 7.
 dy, neyther she can not auowe chastitee vnto God, hir
 housbande either not wyllyng, or not knowyng. Where-
 fore if thyne housbande woulde haue the otherwise oc-
 cupied, thou mayst not only not go forth to daunce or
 see playes, or go to feastes, and passe tyme with gos-
 syppes, whiche be poyntes of common harlottes, but
 thou mayst not as muche as go pray or walke aboute
 to churches, without his leaue: or elles be thou sure,
 that neither thy prayer is pleasaunt vnto god, nor thou
 shalt not fynde god in the churche. God woulde that
 thou pray, and go to the churche, but that is whā thou
 hast done thyne housbandes busynes at home, and he
 hath none other labour to sette the about. And these be
 the poyntes of wedlocke, whiche god lyketh best, in a
 maried woman. For in his gospell he byddeth a man Mat. 5.
 be at one with his freende, er he come nere his aulter:
 howe muche more than wolde he haue the to be at one
 with thyne housbande, which farre passeth any frende:
 wherto goest thou to masse or churches, whan thyne
 housbande commaundeth otherwyse, eyther by wor-
 des expessedly, or by countināce priuely: Weneest thou
 to fynde God in the churche, whan thou leuest thyne
 housebande at home eyther spycke or hungry: Thou
 mayst fynde all hallowes aboute his bedde, bothe aul-
 ters, god, peace, conuoyde, and charitee, and specyally
 where the man and wife be coupled with these thinges,
 Thou shalt soone make god thy frende, if thou make
 thyne housebande thy freende afoze. God nedeth not
 much of our seruice. But vertuous lypynge and high
 honour

honour, then he reserueth vnto hym selfe, other thynges to be kept in the worlde, as loue and cōcord. And that is the cause why he reherseyth so ofte charitee in his gospel, and saith, he geueth his kyngdome vnto those that haue vsed charitee vnto folkes in this worlde: and casteth out from the inheritance of heuen, that hath ben enuyous and malicious against their euen chrysten. For thou shalte easely make god thy frende, if thou reconcile thyne euen Chrysten vnto the before. Neyther there is any waie more redy vnto goddes fauour, than fyrste to obtayne fauour of thyne euen Chrysten. Therefore lette a woman thinke that she dothe a great sacrifice, whan she serueth hir husband, and thynke that she visitteth churches deuoutely, if she be diligent about hir housbandes bedde.

But there be some women, that if their housbande were neuer so lycke, yet wolde they neuer let their walkinge of their stations to churches about, & that more for their pleasure, than deuotion to god warde. But where to shulde we talke of them? Saint Paule writyng vnto Timothy speaketh of womans duetie in this wyse: Let the woman lerne with all obedience, keepyng silence. For I will not haue the woman to be a teacher, nor to rule hir housbande, but to kepe silence. Also writynge vnto the Corinthians he saith. Let not your women speake in the churche, but if they lyst to learne oughte, that they bee in doubt of, aske theyr housbandes at home.

Whiche lawe in myne opinion meaneth none other thinge, but that the woman ought to lerne of hir housband, and in such thynges as she standeth in doubt of, to folowe his mynde, and beleue as he doth: and if the hous-

a chrissten woman.

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huibande do wzonge, hym selfe shal beare al the blame the wyfe shalbe oute of faute: excepte it be so manifeste, that she maie perceiue the faute hir selfe playnly enough or els be taughte other wyse of suche as the housbands him selfe myght well enough lerne.

¶ For those thynges that be agaynste the lawes of god she ought not to do, though her husbände commaunde her neuer so muche. For she muste acknowlage one for better than her husbände, and haue more in price, that is Christe. The man is head of the woman, but christ ^{1. Cor. xi.} is head of the man

¶ Many holpe women of our faythe haue been sore punished of their housbands, for folowinge Christes preceptes agaynst their will. And yet the apostle Paule ^{1. cor. vii.} commaundeth the wyfe, not to departe from her housbände withoute his leaue, be he neuer so vngacious. So great be the bondes of wedlocke, that the Christen myghte not departe frome the hethen witheoute leaue. What than ought we to suppose, where both be Christened, and bothe good? Aristotel saith: A good woman ought to take the maners of her housbände, as a lawe and rule of her liuinge, geuen her by god by the couplynge of matrymony. And it becometh her to accorde with her housbände, and serue him, not onely in prosperitee, but also in aduersitee. If he lacke goodes or be sycke of his bodye, or out of his mind, let her suffre and obey hym, excepte it be some vnclenlye thyng, or vncomele. For let her not beare longe in mynde if her housband offend her, by reason of distresse of his minde: but laye the cause in his disease and ignoraunce. For the more patiently she vseth hym in these poyntes, the more thanke shall he geue her, whan he is amended. And if

The instruction of

there be any vnicomely thyng commaunded hir by hym, whiche she hath not doone, he shall conside that better after his amending. Wherfore a woman oughte to absteyne from yll, but in all good thynges, to obeye none otherwyse than though she had been bought in to the house as a bonde and hande mayde. And in dede she is bought with a greate price, that is to saye felowshyp of lyfe, and procreation of chyldren: than whiche, nothyng can be greatter nor holper. Moreouer if she had had a welthy housbande, then coulde not hir goodnes ben so muche knowen. For it is but a smalle acte to handle prosperitee well. Howe be it so suffre aduersitee patiently is counted a greate thyng. For in greate aduersities and harmes not to be in extreme dyspayre, is a poynte of a noble stomacke. Therfore she had nede to praye, that no harme bechaunce hir husband. But if any aduersitee fall, than let hir conside, that she shal wyne great worship therby if she behaue hir selfe wel. And let hyr remembre, that neither quene Alcest shulde haue had so great honour, nor quene Penelope so great preise, if they had liued in prosperitee with their housbandes. For the aduersitee of kinge Admetus and Ulisses, caused them to wyne eternall memorie. For in thaduersities of the housbandes they opteigned, and that well worthye, eternall glozre, for kepigne faythe and truthe towarde their housbandes. For women wyll take no parte of aduersitee, except it be suche as be wonderous good. Wherfore to conclude, it becometh the wife, to haue hir housbande in honoure, and not dispice hym. These be Aristotles wordes.

Of

¶ Of the conçoꝝde of married couples. The. v. Chapter.

If it were an infinite thing, noꝝ the tale shuld come vnto anye ende, to reherse the goodnes of conçoꝝde: Conçoꝝde.
 and howe al thing in the world, and also the world it selfe, standethe together by vnytee and conçoꝝde: but oure purpose is to speake of wedlocke: in whyche I say, the greatteste quietnes and mooste parte of the pleasure Conçoꝝde: and the greattest trouble, and mooste parte of Discoꝝde. misery in it, is discoꝝd.

¶ Theye that were of Pythagoras disciplyne, amonge all the preceptes of Pythagoras, they kepte these rules and mooste, and oftteste vled them, That languish shuld be boyded and put frome the bodye, folye, and lewdenes from the mynde, Ryotte frome the bealpe, sedicyon oute of the citee, dyscoꝝde oute of the house, and finally intemperance out of all thinges.

¶ Ulysses in Homer, wythethe for an housebande, a house, and conçoꝝde vnto Pausicaa, the doughter of kynge Alcynous: Whiche is the greatteste treasure and mooste to be desired that can be. For whan the wyfe and housbande lyue peasably together, they cause much sorowe vnto their ennemyes, muche ioy vnto their fren- des and most of al vnto them selues. Thus he sayd.

¶ Howe happye a mariage suppose we y Albutins had, whiche lyued with his wyfe Terentiana, withoute any displeasure. xxv. yere: And yet moze fortunate was Publius Celer, that lyued with Ennia, his wyfe. xliii. yere without any grutchyng oꝝ complainte. For of Discoꝝde commeth debate, bzaulynge, chydyng, and fyghtyng. And women be ful of whynnyng for the mooste part, and yll to intreate: and ofte tymes whan thee haue chyden P. ii. their

The instruction of
their housbandes for a light matter, it comethe at laste
vnto great disturbance.

For there is nothinge, that so soone casteth the
mynde of the husbande from his wyfe, as doeth muche
scoldynge, and chydynge, and hit mischeuous tonges
whiche Salomon lykeneth vnto a droppynge and raze-
nyng house rose in the wynter, because that bothe dri-
ueth the man forth at the doore And the forsaide Sa-
lomon saith, that it is better to dwelle in a desert and
desolate countrey, than in house with a chydynge and
an angry wyfe. And a fewe whiche be intollerable geue
this benefitte vnto the holle kynde, that none semeth
good to deale withall: and hereof cometh this saynge:
Who so hath no stryfe, hath no wyfe, as who saith, he
hath a wyfe, hath stryfe. And that thyng causeth ma-
nye, that be quietly disposed, neuer to marie. And ther-
fore there be many thynges were wryten in olde tyme in
rebuke of womankynde, and diuorces soughte oute,
and sharpely executed. And now amonge christen
men those thynges be sore myssed of many, and desy-
red after. For they saye their wyues wolde be better,
if they knewe they myght be put awaye, excepte theye
were gentil.

In whiche opinion after my mynde, eyther the men
be disceyued, or the women be starke fooles, whiche do
not consyder, that they had nede to be the more obedient
vnto theyr housbandes that theye myght lyue the more
merily with the theym, from whome they can by no mean
be departed, lest they turue perpetuall necessitee in to
misery, which they can neuer do awaye. For it resteth
much in the wyues handes, to kepe rest and quietnes
in the house. For the man is not so yrefull as the wo-
man.

man. And that is not in mankynde only, but also in all kyndes of beastes. As aristotle saith. For, the males because they haue more bolde stomackes and are more lusty of courage, therfore be they more symple and lesse noysome, for they haue the more noble myndes. And the femals contrary be more malicious, and more set to dooe harme. Wherfore the women will be taken with the lighte suspiciousnes, and ofte complayne and vere their housbandes, and angre them with the peysche puelynge: but the manne is easier to reconcile than the woman: Lyke as of men, he that is moste lyke stomacke vnto a woman, nor is not lustye courage: wyll remembre injury longest, and seke for vengeance the most violently, nor can be content with a meane reuengance.

¶ There was in olde tyme in Rome a chapell of a certayne goddesse, in whiche if anye disturbance had beene betwene the husbnde and the wyfe at home, they spake certayne wordes, what they list, and were agreed againe. And this goddesse was named *Viriplaca*, that is to saie, please husband. Which name sheweth, that the husband ought not to study to please his wyfe, but his wyfe to please his husband. And though the more parte of these thinges that I haue spoken pertaine vnto concord, yet wil I bring some thinges more nere vnto that purpose.

¶ One the moste chiefe and especiall helpe vnto concord is, if the wyfe loue his housbnde, for this is the nature of loue, to get loue agayne. Nature of loue. Nor let not some wonder so muche as they dooe, whye their housbandes loue them not, seynge they loue not them, but loke wel lest they loue not theyre housbandes so muche as they make semblance. Let them loue their housbandes in dede, and they shalbe loued of them agayne. For fained

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and counterfette loue bothe she woethe it selfe nowe and than, and hath not the veraye strength and vertue that the faythful loue hath.

¶ More ouer, if the wyfe and husbände loue together, they shall bothe wyll and nylle one thyng, whych is the very and true loue. For there can neuer be discorde nor debate betwene those, in whome is one herte, not desyryng contrary thyng. And one mynd, not of contrary opinion.

¶ My mother Blaunche, whan she had ben .xv. yere married vnto my father, I coude neuer se hir stryue wythe my father. There were .ij. sayenges, that she had euer in hir mouth, as prouerbes. Whan she wolde saye she beleued wel any thyng, than she vsed to saye, even as though Lodowyke Wyues had spoken it. Whan she wolde saye she wolde any thyng, she vsed to say, even as though Lodowik Wyues wold it. I haue hard my father say many times, but specialli ones, whan one tolde him of a sayeng of Scipio Africane the yonger, or els of Pomponius Atticus, and I wene it were þe sayeng of the both, þe they neuer made agreemente with their mothers, nor I with my wyfe sayde he, whiche is a greater thyng. Whan other, that harde this sayenge, wondred vpon it, and the concord of Wyues and Blaunche was taken vp and vsed in a maner for a prouerbe, he was wonte to answer were lyke as Scypio was whiche sayde, he neuer made agreemente wythe his mother, bycause he neuer made debate wythe her, but it is not to be muche talkede in a booke made for an other pourpose, of my vertuous mother: whome I doubte not nowe to haue in heauen the frute and rewarde of hir holpe and pure luyng. More ouer, because I haue purposed to make a senerall booke
of

of hir actes and hir lyfe.

And manye women that loue indiscretelye, bzeake con corde at ones. Therfore muste their discrecion be holden forth with some teachinge, and their fierlenes abated. And that with this one thyng, if they stave theyr mynde and fantasyes, whiche sone carieth the febyll reson of women awaie with them. Therfore a woman shulde haue great demurenes and sobzenes in hir mynde, and shewe it with hir dedes. And often I warne hir that she do nothyng for to seme, and for a countenance: for that is a thyng of small valie or none. But as she wolde seme to be, suche let hir be in dede, and than shall she the more truely appere. Let hir wene neuer to disceyue any body by clokyng and dissimulation. For men be not suche stockes nor stones, but that theye can knowe a counterfete thyng frome a thyng in dede. And thoughe theye disceyue folkes that loke vpon them, yet can theye not disceyue nature, whiche hathe not geuen like vertue vnto thynges counterfeted as trewe in dede. Let them make proffe in them selfe. Let them consyder whether theye thinke them honeste and sad, that make countenance of honestie, haupng none at al, or not: and whether they loue agayne such as make semblance, as though they lored them and do not in dede.

It were good for a wife to vse that counsayle, that Horace the wyse poet geueth vnto Lollius, howe to vse his frende, byddyng hym applye hym selfe vnto hys frendes appetyte. If he lyst to hunte saith he, do thou not sytte to make verses, but caste vp thy muses, and folowe the herles carrynge the nettes, and leade forth dogges.

Amphion and zetis were betherne and twynnes bozne

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borne of Anthiopia, the one was verye cunnyng in harpyng, thother rude and vnlearned. Nowe whan the founde of the harpe pleased not zetug, and lyke to departe companye betwixte the two brethren, Amphyon therfore layde downe hys harpe. And so lette the wyfe orde hir selfe after hir husbandes maners and pleasur, lest he hate and set noughte by hir.

We rede in hystories, of Andromacha, Hector's wyfe, gaue haye and otes vnto hys horses wythe hyr owne handes, because she sawe what delyte hir housbande had in theim, and kepte theim for warre as diligentely as coude be.

And Cecilius Plinius shewethe in manye pistelles, that he loued his wyfe most derely, in whiche pistolles, there is one writen vnto hispula, his wiues aunt, whiche had broughte hir vp, where he geueth hir grate thanks, that she so taughte hir and broughte vp, whan she was a chylde: and also shewed the cause whye he loued his wife so wel, writing of his wife in this wise.

Plinius **S**he louethe me, whiche is a signe of chastitee. And
 „ more ouer she is greatlye geuen vnto lerninge, whiche
 „ fantasie she hathe taken by the loue she hathe vnto me.
 „ She hath my booke, and redeth, and lerneth them with
 „ oute booke: and whan soeuer I shall pleade, she is wonder
 „ ders carefull: and whan I haue done, maruaylous ioy
 „ full. She setteth folkes to watche, howe I am lyked
 „ of the people, what countenaunce, what noyse I cause
 „ them to make, what iudgemente I get in the ende. And
 „ whan so euer I reherse a lectoure, she getteth hir nexte
 „ vnto me, separte frome the other herers with a bayle,
 „ and herkeneth moste diligentely for my prayles. She
 „ singeth my verses, and playeth them on the lute. None
 „ other

other maifter teacheth hir , but the loue ſhee hath vnto , me , whiche is the ſchole maifter of all. Thus writeth , Plinius.

CA late, when I was at Paris, and talked with Guilielmus Budeus at his owne houſe, and his wyfe come bye, where as we walked, a goodly perſone and a fayre as a man ſhulde loke vpon , whiche as I coulde deme by hir comely maner and countenance, me thought ſhuld be bothe a prudente and vertuous huſwyfe. So ſhe, after ſhe had ſaluted hir houſbande, with ſuche reuerence as a good woman ſhulde , and had welcomed me curteſly and honourably, I asked him, if ſhe were his wiſe: yes forſothe ſaiethe he , thys is my wyfe , whych ſo diligentely folowethe my pleaſure, that ſhee intreatethe my bookes no worſe than hir owne chyldren , becauſe ſhe ſeeth meloue ſtudy ſo well . In whych thyng me thynke hir woorthye more pryncely than was Plinius wyfe: in as muche as ſhee was lerned hir ſelfe, and this is not.

Nowe howe muche more honeſtlye doth ſhe, than ſuch as drawe their houſbandes from ſtudy, and counſaile theim to laker , playe, or other pleaſures, that they maye optayne parte them ſelfe, eyther of laker, playe, or volupties, becauſe they can get no parte of theyr ſtudy. And the fooles knowe not , howe muche more ſure and beraye pleaſure it were, to haue a wyſe man than, a ryche or voluptuous. Moreouer they ſhulde lyue a greate deale more quietlye wyth wiſe men, than with ignorant fooles , that neuer had ſet the byrdell of reaſon to rule theyr fantaſyes withall, whiche be for the more parte carried quite awaie wyth ſuche motions as come in theyr myndes . Nor ſhe ſhulde lothe in hir huſbande neyther

3 study

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stудye of any thyng els either by wordes countenaunce
or gesture, or any maner of sygnes, shee shall loue all
thyng in hym, haue all thyng in reuerence, and set
greate store by it, what so euer he dothe assente al thing
vnto hym, and beleue what so euer he saith though he
tolde that neyther were tru, nor lyke to be, nor presume
aboue hir housbande in anye maner thyng, shall reken
hym hir father, hir lord, hir elder, hir better. Thys
shall she both knowlage in dede, and make semblaunce
of. For howe can anye loue or frendshyp stande, if thou
beyng ryche, dispise hym poore: or fayre thy selfe, lothe
hym beyng foule, or thy selfe of greate bloode, disdeigne
hym as of lowe byrthe. Iuuenall sayethe, There is no-
thinge more intollerable than a ryche Wife. Saint iero-
nyme saith the same, wyting agaynst Iouyniane. And
Theopraast saith, It is a tourment to suffre a rich wife.
But I can not beleue that, excepte they saie, if she be yl
and lewde with all. For what a lewdenes is it, not to
consyder howe bayne a thyng money is: For it is the
vyleste of all thyng that men be proude of. But manye
lyght and frayle myndes wyll ryle a losse with a littell
wynde. Ah foole, dooeth not wedlocke make all thyng
common: For if that frendshippe make all thyng com-
mon, howe muche more dothe maryage make common
not onlye their money, but also frendes, kynsefolkes,
and all thyng elles: Wherfore the Romaynes (as
Plutarche saith) commaunded in theyr lawes, that
the housbande and wife shulde geue nothyng one vnto
an other, because that neyther shulde reken anye thyng
pruiatly theyr owne. In a good common wele Plato
saith, that these wordes, Myne and thine, shulde be put
awaie. Than muche more in a good householde, whi-
che

Iuuenall.

Theo-
pzaast.

a chriſten woman.

lxxxv.

ſhe is than the beſt, and moſt perfect, therto moſte welth-
full, whan there is as one body vnder one head. For if
it haue many heddes or many bodies, it is like a mon-
ſter. More ouer, all is the husbannes, and after the ſi-
militude of Plutarke, though there be more water
than wyne in the cuppe, yet is all the myxture called
wyne, ſo though the woman bynge neuer ſo muche w
hir, and the man neuer ſo littell, yet all is hys. For he
muſte nedes haue all that the woman hathe, that hathe
hir ſelfe and is hir lord. And thou mayeſt here our lord
ſaie to the: Woman, thou ſhalt be in the rule of thi houſe. Gene. iiii.
band: and he ſhal haue the maſtri on the. For he is to be
diſpised for his fauoure. For thou haſte fauoure, and he
hath the with thy fauour.

I wyll not diſpute, howe ſklender a thyng beautye Beautye.
is whiche ſtandethe but onely in mennes opinions. For
ſhee that is fayre in one mans ſighte, is foule in an o-
thers. Howe frayle, and vnto howe manye ieopardies
indangered, howe ſletynge, and howe vnſtable a thyng
is beautie, whan one agewe, on wart, or one here maye
of the moſte goodly make the moſte lothſome. And in
men, no bodye deſyrethe ſuche grace of fayrnes: but thei
thynke it in a woman verie comlye, and yet ſhalte thou Pſal. xxi.
rede in the wyſe kynges ſaiynge: fauour is a diſceitfull
thyng, and beautye is bayne. But the womanne that
dredeth god, ſhe ſhal bee preſerued. Finally, ſeynge that
ye be one fleſhe, or rather one perſone, bothe thou and
thy houſbande, than can he neuer be foule that hathe
a fayre wyfe, And if thou wylte not ſuppoſe neyther the
wiſe nor the houſband to be fayre, Vertue alone is both Vertue.
Noblenes
beautie and noblenes.

I wyll let paſſe here, howe foolyſhe a thyng it is,
3. ii. that

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that they call noblenes. whose opinion and estimation standeth in the comen voice of people, which is maister of all erroures. But be thou neuer so noble, if thou marrye to one vnnoble, thou arte made vnnobler than he: noz the wyfe can not be moze noble than hir husbände: For that thyng can not be allowed in no kind of beastes. The chyldren haue the name of the father thozowe all the worlde, as of the better: and than if thou be very noble, eyther muste he be made very noble, or thou vnnoble. And in Ciuile lawe the women haue theyr dygnitee of theyr housbandes, and not of their fathers, in so muche that those that were commyn of mooste noble father, if they maryed vnto one of the lowe degree, they were not called noble. And that appered well in the noble women of Rome, whyche droue out the chappell of chastitee, that was ordayned for noble women, one Virginia, comen of noble parentes, because she was maryed vnto a man of lowe byrthe: and therfore they saied, she was none of them, but of the common rate of people: neyther she denyed that, noz was ashamed to be taken for one of the lowe people, noz dispised the common people in comparison of the nobles, noz abashed to be called Virginia Volunmus wyfe.

Also Cornelia, doughter vnto Scipio, whan shee was maryed vnto an house, whiche was in dede great and famous, and honozable: howe be it, nothyng able to be compared with hir fathers, beyng hir selfe of the beste bloode in Rome, and one the mooste chiefe of that blood, doughter of Scipio, whiche was the conquerour of Affrike, the prince of the Senate, and al the people of Rome, and also of all the worlde mooste excellent, though she had to hir mother Emilia, comen

of

of the bloode of the Emilians, the moſte honourable and famous, bothe in Rome, and all the worlde : yet ſhe hauinge ſo greate honour, bothe of fathers ſyde & of mothers, had leauer euer be called, Cornelia Gracchy, by hir husbandes name, than Cornelia Scipionis. Wherefore ſome were diſcontente, whiche for honour vſed to call hir Cornelia Scipionis, by hir fathers name. **T**heſia, ſyſter vnto the elder Dionyſius the tyranne of Syracuſe, was married to one Philoreus. whiche whan he had gone aboute to do a diſpleaſure vnto Dionyſius, and was ſpied and conſtreigned to fle out of Sicille, this Theſia his wyfe was ſent for by the kyng hir brother, and rebuked of hym, becauſe ſhe dyd not diſcouer hir husbandes flighte vnto hym. Whye (ſaid ſhe) be neſte thou that I were ſo vile and abiecte, that if I had knowen of his goyng, I wolde not a gone with al, & folowed him, and ben rather the wiſe of Philoreus out lawe in anie place in the worlde, than king Dionyſius ſiſter here at home in my countrey. And al the Siracuſians had in greate reuerence this gaye & vertuous mind of hers. And whan the tyrans were baniſhed, they both worſhipped hir in hir life, and honored after hir death. **M**ary the wyfe of Maximilian the Emperour, whiche had by hir father of inheritaunce all Flanders and Picardye, and the people ſet noughte bye the ſimple and ſofte diſpoſicion of Maximilian, and ſewed for all theyr matters vnto Mary his wyfe, yete wolde ſhe neuer determine anye thyng withoute hir houſbandes aduice, whole wyll ſhe reckenede euer for a lawe, though ſhe myghte wel enoughe haue ruled & ordered al as ſhe liſt with his good wyll: whiche vſed to ſuffre of his mylde ſtomacke anye thyng that ſhe liſte, vnto his good and

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prudent wyfe, and that is hir owne goodes. So Mary by obeyng hir housbande, and regardyng hym so wel, brought hym in to great auctorite, and made the people moze obedient vnto them both, as though their powers were increased and aided either by other. And these duties be in the mind.

Bydyng
of the tōge

Nowe muste we byddell the tonge, which if the mind be wel bydeled, it shal rule it wel enough. For the cause why many women be ratle of tonge, is because they can not rule their mindes. For ire occupieth them hole, and plucketh out of frame, nor suffereth anye parte of them to rule it selfe: and therfore haue they neyther measure nor reason in their chydynge and scoldynge. For theye be put besyde all reason and discrecion, whan the fyre hath catched all together and made his owne, whiche soone increaseth in softe tymbre and apte for fyre, wherof cometh rageynge, but of stomacke and tongue withoute measure. Whiche I haue ofte wondred on, and that in verye good and honeste women, in whome, sayynge this one vyce, ther lackethe neither chastitee nor goodnes, manyfolde and great vertues. Yet haue I missed in them moderacion and temperaunce of ire and language: in so muche that I haue been asshamed of it, though none of it hath perteyned to me, but bene amonge those that haue been very strangers to me at lest if one Christen body oughte to be a stranger vnto another. Therfore as it is a harde vertue for a woman to temper hir tonge, so verilye it is the most goodly vertue that can belonge to any. Whiche thyng she shal easlye do if she abyde in hir owne power, nor suffre hir selfe to be caried awaye with hir owne fantasies as it were with

with stormes of woether. And this lette hir ofte call to mynde specially, and purpose whyle shee is safe and in hir owne power, that if she chaunce to falle, at wordes withe hir housbande, she rebuke not nor dispraye either his kynne, or person, or condicions, or hys lyte whiche thynge she woteth shulde greue his stomacke. For if he be angred withe suche a thynge, he wyll bothe be worse to reconcyle, and after that he is agreed agayne, yet as oft as that worde comethe vnto his remembraunce he, wyll neuer loke merily on hir, belyde the displeasure that it is to god. For oure lord saiethe in the gospel of Mattheu: who so saiethe vnto his brother Racha, that Math x. is to saie, braynles, shall be accusable vnto the counsaile: and he that saiethe foole, shall be dampnable vnto the pyt of fyre. Nowe than consyder what thou shalte haue, that makest that great raylyng, not onely on the brother, but also thy father, and as much as lieth in the on the deputie of god and all thy kyn. And if thy housbande laye anye such thynge vnto thy charge, be wyle, that it abyde not in thy remembraunce, but suffre it patiently: and whan he is comen vnto hym selfe agayne, thou shalte optayne great thanke of hym for thy sufferance, and shalte tourne his furious minde vnto good: and shalte haue hym the more gentyll afterwarde, and easier to deale with.

Terence, whose purpose was none other, but to expresse the condicions of the worlde in hys comedyes, writeth of a chaste and honest yonge woman in thys wise. She, as becometh an honest woman, chamefaste, sad, and demure, suffered all the iniuries and fautes of hir husbande and kepte close the displeasures. And so the causes, the housbandes mynde tourned agayne vnto
his

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his wyfe, frome whose loue he abhorred. And that was the counsaile of the wyse nource in Senecke the poete, whiche shee gaue vnto Octauia the wyfe of Nero, saynge : Vanquish thy cruell housebande rather with obedyence.

Now let not a woman caste in hir housbandes tethe anye benefitte dooen vnto hym by hir, whiche is an vn-sittinge and displeasaunte thyng, yea amonge those that be nothyng of kynne together : and he that casteth his benefite in an other mannes tethe, loseth his thanke that he shulde haue had. For he hath strycken it out of the others herte.

Now souer if thou consider wel, there can be no benefite doone by the to thyne husbnde, to whom thou art bounden as muche, as vnto thy father or thy selte other. For any good woman wyll make muche rehersall of hir kinred, or goodes, whiche thyng wil lyghtly wery hir housbnde, beyng neuer so louynge. The poet Iuuenall saiethe, that he had leauer haue a pooze woman, and of lowe birthe, than Cornelia the doughter of Scipio African (of whose vertues we haue spoken here before) if she be proude and statelye of hir fathers noblenes: For he saiethe in thys wyse:

I had leauer haue a pooze Venusyne
Than the, Cornelia mother vnto Gracchis,
If thou bring with thy vertues fine
Proude lokes, and reken by triumphis.
Alwaie with Anniball I praie the, in armis
Quercomen, and Siphax vanquysched
And with holle Carthage al together flyted.

The sage man Plutarcke commaundethe, that in the begynnyng of marriage all occasyons of debate shulde

ſhulde be eſcheued, whan the loue is yet not well knitte together, and is yet tendre and weake, and eaſy to breke with any littell cauſe, as a beſtell newe made wil a ſundre with a ſmal knocke. Noz let hir not chide a bed.

For where ſhoulde they laie awaie theyr diſpleaſure, if they make that place troubleſome, and comberous with ſcoldynge, whiche is moſte meete for loue and con corde, and as it were, corrupteth the medicine, that the diſeaſe of the mind ſhuld be holpen with:

How ſhe ſhuld lyue betwene hir huſband and hir ſelfe priuately. The vi. Chapter.

If were not vnmete for this place, to reherſe, how ſhe ought to behaue hir in priuite and ſecretlye vnto hir huſbande, betwene him and hir.

Fyrſt let hir vnderſtande: that thei that were wont to make ſacrifice vnto Iuno, whome they called the ruler and ouerſeer of wedlocke, neuer offred the gall in ſacrifice that they made, but toke it oute of the beaſte, and caſte it awaie behynde the aulter, ſygnifyng that there oughte to bee neither diſpleaſure, noz anye bytterneſſe amonge maryed couples. Alſo they were wonte to couple Venus and Mercury together in maryage, as a pleaſure and mirthe. For the wyfe ſhoulde couple and bynde hir huſband vnto hir euery daie more and more, with hir pleaſant and gentyll condicions. For nothyng dothe more drawe and entice vnto it, than doth pleaſant condicions and ſweete ſpeeche. A wiſe woman ſhuld haue in mynde mery tales, & hitories (how be it yet honeſt) wherewith ſhe maie refreſhe hir huſband, and make him mery, whan he is werry. And alſo ſhe ſhall learne preceptes of wyſedome, to exhorte him vnto vertue or draw

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hym from vice with al, and some sage sentences against the assautes and rages of both fortunes, both to plucke doone hir housbandes stomacke, if he bee proude of prosperitee and welth; and to comfort and corage hym, if he be stryken in heuynes wyth aduersyte. So Placidia daughter vnto Theodosius, the emperoure, whan hir housbande Athaulfus the kynge of the Gothians, was in purpose vtterly to destroy Rome, and the name of Romanes, with hir swete eloquence and pleasaunt behauour, broughte hym oute of that vngacious purpose, and saued hir countrey.

¶ And agayne the wyfe shal make hir housband a counsaile of all hir sorowes and cares: so that they be mete to tell a wyse man of. She shall take hym onelye for hir companion and talkynge felowe, counsellour, maister, and lord, and vtter vnto hym all hys thoughtes, and rest in hym. For these thynges make loue and conorde. For lightly we loue them, whome we tell our counsaile vnto, and as it were vnlade vs of our thoughtes, and in whom we truste muche. And lyghtly folkes loue them agayne, of whome they recken theym selfe loued and trusted.

¶ A wyfe woman shall as muche as she maie, serche diligently, whether hir housbande haue anye yll suspection in hir, whether there be any sparkes of anger, or hate, or any remnantes or tokens of theim lefte in, his mynde: if there be anye suche thyng, lette hir labour to get it oute er it growe greater. For these thynges increase lyghtly with a littell cause. Let hir therefore get this out of hir housbandes mynde by gentyll meanes, and contente hym agayne. For vnknoen syckenes increase and distrope the bodye soner, than those

a chzisten woman.

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those that appere. Lette hir not stryue to plucke it out,
 noz handle it harde, lest she fasten it the moze sure in,
 whan she maie better auoyde it without any pzyne, that
 is to saye, without complaynt, and withoute grudgyng
 Noz let hir not thynke, that eyther god oz man is con-
 tent with hir, whyle hir housbande is displeased wythe
 hir. Our lord saith in the gospel: If thou come to Math. 5.
 dooe thyne offryng at the alter, and ther remembre that
 anye displeasure is yet remaynyng betwene thy bro-
 ther and the, laie downe thyne offryng there, and go
 be agreed firste wythe thy brother, and after offer that
 vnto god, that thou intendest. For thou callest for peace
 of god in bayne, as longe as thy frendes is not pleased
 with the, but muche moze if thy housbande be not.
What soeuer is spoken in the chambze and the holye
 bed of wedlocke, let hir take good hede, to kepe moze
 secrete and close, than the sacrifice of Ceres in Eleuoe
 was kept, oz misteries of any other god oz goddes. For
 what madnes is it to bable out suche thynges, as ought
 to be kepte so secrete. The wyse people of Athens,
 whan they had warre wythe Philip, kynge of Mace-
 dony and had taken letters of hys, sente vnto his wife
 Olempias, they woulde not suffre theym to be opened
 and red, because they reckened the secretes of wedlocke
 to be, as they be in dede, holye, and to be kepte in priuie
 noz to be conueniente to commynge thein abrode, oz to
 be knowene of other folkes, than of the wyse and hir
 housbande. And therfore they sente the letters vntou-
 ched vnto Macedone, vnto the quene. Wherfore they
 were woorthy to haue their wyues bothe to keepe faythe
 and counsaile with theim. Nowe if they dyd that vnto
 their enemye armed agaynst theim, howe muche moze

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is it

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is it for the to do it vnto thy housbande . Porcia wyfe vnto Brutus proued hir owne pacience wyth a wounde whether she coulde keepe counsaile of greate matters or not. And whan she sawe she coulde hyde the wounde and keepe it secreete , than was she so bolde as to aske of hir housbande , what he studied so carefully vpon?

And whan he had tolde hir howe they purposed to slea Cesar, shee kepte hir as well as any that was of the same counsaile.

Neither the wyfe oughte onely to loue hir husbände hir selfe, but also to see, that she make not other folkes to hate hym, or brynge hym into any ieopardy, by causinge hym to be enuied throughe hir meanes . Nor let not hir vse hir housbande to be hir page , and reuenge all iniuries doone vnto hir, except it be the parell of chastitee, whiche is the moste precious thyng that a woman can haue

If any bodye haue spoken woordes of displeasure or dishonestie vnto hir, or done a thyng that maie seme to greue hir tendre mynde, let hir not renne streyghte to hir housbande , and kindell his stomacke withe fyre woordes , suche as angre is wonte to cause . A good woman shall take all suche thynges patiently , and shall reken hir selfe safe and sure enoughe , as long as hir chastitee is holl and vntouched : whiche if it be polluted there is nothing to be reckened pure.

She shall vse in chaumbre not onely chaste behauiour , but also shamfastnes. And let hir remembre that she is a wyfe , in whome Plutarcke wolde haue bothe greate loue and great demurenes coupled and ioined together. They saie, that the queenes of Persse were wont to kepe priuate and sobre feastes with their husbādes, but

but as for in wanton bankettes came none but syngers, mynstrelles, and concubines, wedlocke was had in such reuerence. For as the noble prince was wonte to saie, A wife was a name of dignitee and not of bodily lust: so the husbände is a name of couplyng and affinitee, as I haue declared.

¶ Nor the housbandes oughte not to geue theim selfe vnto ouer muche pleasure, nor to delite in any company but their wiues, but our purpose is not here to teache the housbandes, Howe be it, it is not conueniente for them to be maisters of watonnes and lechery vnto their wyues. And let them euer remembre this saynge of Xystus the philosopher: He is an adultrar wythe hys wyfe, who so is ouer excedynge and ouer hote a louer. And let hym obey the apostle Paule, saynge vnto hus-^{i. thes. iii. 1.} bandes, that they shulde haue their wiues as vessels of generation in holynes, and not in vnleful or immoderate, concupiscence as the pagans dooe, that knowe not god. The spouse in the canticles calleth hys spouse syster, to the entente to make his loue moze mesurable: but we wyl retorne againe vnto women.

¶ Lette them not defoyle the holpe and honeste bed of wedlocke wyth fylthye and lecherous artes. The chaste wyfe of Spartan, whan she was asked, if she vled to go vnto hir housbände, Naye perde (saied she) but he vnto me. For the chaste woman neuer prouoked the lust of hir housbände, nor vled the bodilye pleasure, but for hir housbandes pleasure.

¶ Trebellus Pollio writethe, that zenobia, the quene of Dalmyra, a very wel lerned and a wyse woman was of so great chastitee, that shee wolde nat lye wythe hir housbände, without she had proued before, whether she

Ala. iij.

were

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were with chylde or no. For whan she had lyen with
hym, she wolde tarpe, hir tyme, to see whether shee had
conceyued : and if she had not, than was she contente
to suffre hir husbandes will agayne. Who wolde thynke
that this woman had anye luste or pleasure in hir body
This was a woman worthy too be had in honoure and
reuerence, whiche had no more pleasure in hir naturall
partes than, in hir foote or hir fynger. Se had been
worthy to haue bozne children withouten mans com-
panye, whyche neuer desyred it, but onelye for chylzen:
els to haue brought theym forth without payne, whych
gate them withoute pleasure. But one of oure chrysten
women, called Ethelfrida a quene of Englande, dydde
a greater acte, whiche after shee had bozne one chylde,
neuer laye more with her husbnde. And yet one Edel-
thrudis, Queene of the same countrey, passed hir: whi-
che hadde two housbandes, and made them bothe to
kepe perpetuall chastitee. There were also other cou-
ples, that lyued together withoute carnall dealyng, as
Henricus Bauarus, the prince of Rome, and Sene-
gunda his wyfe : Julianus the martyre, and Basilia
his wyfe. And in the cite of Alexander Cyrpsanthus
and Daria his wyfe: and Amos with his wyfe. For
these holpe folkes vnderstode well enoughe, that thyng
whiche is wyritten of wyse men, that the bodelye pleasur
is vntworthy this excellent nature of ours, whiche we
haue of the soule. And therfore euery bodye dispiseth it
the more and casteth it awaie, the more that he hath of
that excellencie of the soule and the nigher that he is to
god and other heauenly myndes, neyther wyl vse thys
pleasure often, excepte it be suche as haue but beastlye,
vyle, and abiecte myndes. And haue taken muche of
vile

A chrysten woman.

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byle nature, and veray litle of that high and celestiaall nature. You wyues, when you put of your smockes put on shamefastnes, and kepe alwaie bothe daie and nyght, bothe in companie of other men and of your husbandes: bothe in the lyght and in the darke, that moste honeste bayle of nature. Let neuer god, let neuer angelles, let neuer your owne conscience espie you bare of the couer of shamefastnes. For there is nothyng moze foule and lothsom, than you be, if you be naked of that Couer. The wyse and sad poet Hesiodus wolde not haue women to put of their smockes in the nightes, by cause the nightes be the immortall goddes.

Shame=
fastnes.

Of ieololy. The. vii. Chapter.

Cicero, callethe ieololye after thopinion of the stocke philosophers, a care of a mannes mynde, lest an other shulde haue as well as he, that thyng, whiche che hym selfe wolde enioye alone. It is called also a feare, least an other man shulde haue in comen with him that thyng, whiche he wolde haue to be seueral his owne. What wordes soeuer they expounde it with, verily it is a sore vexacion and agony, and a veraye cruell tyrannye, which as longe as it reigne the and rage the in the housbandes herte, lette the wyfe neuer hope to haue peace. It were better for them bothe to be deeade, than any of them, to fall into ieololye, but specialle the man. What peines or tourmente can be compared, both for hym that is vexed with the inquietnes of ieololy, and hym of whome the feare is: Therof rysethe grownyng, complaynyng, cryng, with hate bothe of hym selfe and other, and perpetuall suspencion of harme, and chydnyng, brawlyng, fyghtyng, yea and also murder,

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der. For we haue bothe red and heard tel of many, that haue slayne theyr wyues, moued onely with ieolosity.

The which affection dooeth also rage in wylde beastes: For Aristotell writethe, that the lyon wyll all to teare the lyones, if he take hir in adultrye. And I my selfe, with manye other mo, haue seen the Cocke swanne kyll hys henne, because she folowed an other cocke. Therefore let the woman labour withall hir power, least this fantasie come vpon hir husbände: or if it come vpon him, to get him out of it, and cause him to leaue it.

And that shall she dooe onely by one meane, that is if she neyther saie nor do, that hir husbände maie take suspicion of. Sayncte Paule, sayncte Hieronymē, Aristotle, and many other great and wyse men counsaile verie well, that folkes neither dooe yll, nor any thing that longeth to yll.

¶ Paraduventure thou wylte saie, that this is an harde thing. For who can rule other mens suspiciousnes? Yes, manye waies. Firste if thou lyue chastlye, and that is the readiest waie. For time euer bryngethe forth the trouthe, and tyme causethe the falseheade to fade and vanishe awaye, and confirmethe and strengthethe the trouthe. If thou be good, and haue a iealous husbände, yet maiest thou hope that he wyll putte awaie that vniquietnes of mynde. But and thou be naughte, be sure, that that fantasie shall neuer goe frome hym, but rather encrease daiele. Fynallye, if thou suffre thy husbandes ieolose gyltes, thou arte happye, if gilty thou arte unhappye. Therefore shalte thou bothe loue thyn husbände, and labour that he maye perceyue him selfe loued, but beware that thou vse no feignynge nor dissimulation: For than the more craftelye that he seethe the

¶ diſſemble, the more ſore will he hate the. For feigning neuer lightly cometh to the poynte that it is purpoſed: Diſſimula-
cion.
but for the more part cleane contrary.

I geue womenne often warninge, and ofte in deede they neede warnynge, and muche more the men, that they diſceiue not them ſelfe, ſuppoſinge to be no force, whether one do a thyng in deede, or ſeme to do it. For they be but fooles and ignoraunte, that wene they ſhall alter the nature of thynges with the colouringe and feygnyng. Let hir ſhewe hir ſelfe not onely to loue no man ſo well as hir houſbande, but alſo to loue none other at all but hym. If ſhe loue anye other, lette it be but for hir houſbandes ſake: or if ſhee canne not loue hir houſbandes frendes, yet let hir not hate theym. For ther be manye men, that can be well contente and thereto verie gladde, to haue all other thynges in comon with theyre wyues excepte frendes. And in the ſame mynde be wyues to, as concernynge theyr maidens, and other women that they loue. When ſhe is forth the abroad, let hir be greate demurenes, neyther loue gladly to kepe compaignye, or comon with the other womens houſbandes, neyther with women that haue naughtye name, neyther abyde the ſyght of anye baude: as for letters, lette hir neyther geue nor receyue, hir houſbande vnknowinge. Lette hir ſpake but lyttell of other womens houſbandes. Neyther praiſe theyr fayrenes, or any good properte of their perſon, neyther gladly geue an eare vnto any that praiſe the them, nor loke muche vpon them, neyther do any thyng afore them that ſhoulde be occaſion to any body to ſuſpecte yll. Theſe muſte I nedes ſaie, becauſe that I would ſhee ſhould not onely eſchewe harme, but alſo euery thing that beareth the colour of harme.

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Now wyll I speake of the womans ieolofye, which if she haue anye, I wyll not greatly go about much remedye, to get it away, so it bee not to much and to violence, and trouble peace of all the house, and bere hir housbande. For if it were suche, than were it good for to seke remedy. First and formoste let the woman consider, that hir husbände is hir lord, not that she maie dooe by righte all that he maie. For the man is not so muche bounde as the woman to kepe chastitee, at leaste waies by the lawes of the worlde, for by goddes lawe bothe be bounde in lyke. Let hir considere, that the man lyueth moze at lybertee than the woman, and hath moze to care for. For she hath nothyng to see to, but hir honestie. Lette hir stoppe hir eares vnto suche, as tell hir yll of hir housbande, and thynke they dooe it but to pike a thanke.

Eueryone, wyfe vnto Cadmus the kynge of Thebis, whan she hadde gone frome hir housbande, moued by ieolofye, she complayneth and soroweth in the tragedie of Euripides the poete sayunge that muche resort of women vnto hir had vndone hir, because she hadde geuen lystenyng and credence vnto those sclaunders. Therfore if a woman purpose to forsake hir husbände for hir concubines, or els for to braule soze wyth hym, leat hir call vnto remembraunce the woordes that a certaine man spake ones, whan he chased a fygitive seruante that he had, and he ranne into the backehouse. I am glad (saied he, to se the there as I wolde haue put the, and I had catched the: so leate the wyfe thynke, that she coude do nothyng that shoulde moze please hir husbändes concubyne, than if she renne frome hir house and hir husbände, or elles be at debate with him. For
than

than ſhe wyllyn thynke to haue his fauour the more whan ſhe ſeeth his wyfe caſte it of with hir frowardnes, beſyde the ſprache of people, whiche thyng is worſe for a woman, than to ſuffre anye kynde of payne with hir houſebande.

We reade in ſtozys, that yonge and newe maryed women, whan their houſbandes many tymes for the loue of huntynge hathe layne oute all nyghte they haue ſuſpected them with other women, and folowed them in the wooddes and foreſtes, and there in the darke haue been kylled with arrowes and tozne with dogges, in the ſtede of wyld beaſtes, and ſuffered great payne for theyr curious ieoloſye. But howe muche more curteſye and wyſely dyd Tertia Emilia, wyfe vnto Affricane the fyrſte, whiche whan ſhe ſaw that hir houſebande had a fantaſye vnto one of hir maydes, diſſembled the matter, leſte ſhe ſhoulde ſeme to condemne, of incontynence the vanquiſher of the worlde, and the pryncce of hir countrey, and alſo hir ſelfe of impaciencie, that could not ſuffre a wzonge of hir houſebande, whiche was the nobleſte man of the worlde in hys tyme. But becauſe no man ſhulde thynke, that ſhe kepte anye grutch in hir herte, ſhe maryed that ſame woman, that had been hir houſbandes concubyne, vnto an honeſte man of hir owne ſeruauntes, ſuppoſynge, that if folkes departede out of thys lyfe haue anye remembraunce or felynge of worldly matters, that dede ſhulde be a greate pleaſure vnto hir houſbandes ſoule.

This wyſe woman knewe wel enough, that ſhe was the wyfe and the lady of the houſe, whether ſo euer hir houſebande wente. And if ſhe ſhoulde beare anye grudge that hir houſebande ſhoulde lye with other women, that

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were but a fantasie of bodily pleasure, and not of loue. Moreover, if the wyfe shulde take displeasure wythe hir housbande, she shulde but prouoke hym the more: and if she suffre hym, she shall the soner reclayne hym, and specialllye whan he dothe perceyue and compare to gether hir gentle maners, and his concubines vnrasonable pryde: for so Terence, a peynter and declarer of the worldes condicions, writeth in the comedie called Hecyra, that Pamphilus was gotten frome Bacchis his concubine whome he loued so well: and brought a- waie hys mynde vnto hys wyfe, after that he had ones consydered and knowen well hym selfe, and Bacchis, and his wyfe that was at home, esteemyng bothe theyre maners as they were in dede, how his wyfe was, as an honeste woman oughte to be sobre, demre and shamefast and howe she suffered al the harmes and wronges that hir hausbandes dyd vnto hyr, and kepte hir displeasure in close: than hys mynde by littell and littell ouercomen partlye with pitye, that he had on his wyfe, partly with wronges doone by Bacchis, fell cleane oute from Bacchis, and tourned all hys loue vnto his wyfe, seynge she was of condicions accorpyng to hys appetyte. Thus saith Terence.

Neyther I wyll let passe the dedes of that noble woman, whiche whan hir husbände was taken wythe loue of an other mans wyfe, and she sawe hym go daile vnto hir with ieoperdy of his lyfe, because of the womans housbände and hir bretherne, that laye styll in watche for hym saied, vnto hir housbände in this maner: Syr I se you can not be gotten a waie from the loue of that woman, neyther I wyll require that of you, I desyre you onelye, that you loue not with so great ieoperdy of your

your lyfe : ſhe ſaieth ſhe wyl be content to go wiche you.
 Therefore brynge hir home vnto youre owne caſtell,
 and I ſhall leaue hir all this the moſte goodlyeſte parte
 of the place, and go my ſelfe into an other. And I pro=
 myſe you of my faythe, to entreate hir none other wyſe
 than myne owne ſyſter : yf you fynde contrarye, driue
 me out of the houſe, and let hir abyde. So in conclu=
 ſion ſhee perſwaded hir houſebande: and vpon a nyghte
 he broughte his concubyne in to hys caſtell ſore trem=
 blyng and fearinge hir louers wyfe. But ſhe receiued
 hir moſte gently and courtely, and broughte hir into
 hir chamber, nor neuer called hir but ſyſter, and ſente
 vnto hir twyſe a daye and commaunded ſhe ſhulde bee
 entreated more tenderlye and dayntyllye than hir owne
 ſelfe, without any token of hate either in word or dede.
 Than ſaid ſhe vnto hir houſebande : Nowe than youe
 vſe your loue with leſſe care and ieopardy. So the man
 of an hole yeare came not at hys wyfe: which was both
 fayrer and more noble of byrthe, and honeſt, and all
 poyntes more goodlye than his concubyne. What ſhee
 thought in hir minde, onelye god knowethe: but as far
 as men coulde perceyue, ſhe toke no diſpleaſure wiche
 the matter at all, ſpecially after ſhe had rydde hir huſ=
 bande oute of ieoperdye. Muche was ſhe in the church
 and much in prayer, and euery man knewe wel enough
 hir trouble, but no man knewe that euer ſhee grutchted
 or complaynede. Within a yere, this man tourned his
 mynde hollye vnto hys wyfe, and beganne to hate hys
 concubyne deadly, and at the laſt put hir awaye and ſet
 all his loue vpon his wyfe, in ſo muche that euer after
 he ſaid, that all his mynde, hys lyfe, and hys hert was
 in hir, and now he ſaieth, he will not lyue longe after,

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if it shulde chaunce hir to dye. I wyll not name them, because they be bothe on liue

These examples haue I brought of them that haue an euident cause of idololry. For as for them that be not sure of any cause, and vnrasonable, and intollerable, and cause great vexacion, bothe vnto their selfe and vnto their husbandes, for an offence, that theye wotte not whether it be so or not, as manye do, whiche either loue inordinately, or folow their owne fantasyes ouer much, they take lyght suspitiousnes and feble coniectoures, for great and euident argumentes. If hir housbande bourde with an other woman, let not the wyfe streight suspecte, that he loueth hir. A greate parte of this affection commeth of beleue, and rysethe after of opinion and suspicion, than matter in dede. Therfore lette not the woman be taken with every lyght suspicion whiche ought not to be moued or agreued though shee knew any thyng in dede.

Of raymentes. The. viii. Chapter.

Also raymente in lyke wyse as all other thynges oughte to be referred vnto the housbandes will, if he like simple rayment, let hir be content to were it. For if she desyreth more goodly and costlye, than it appereth, that she trymmeth not hir selfe so muche for hir housbandes eyes as other mennes: whiche is no poynte of an honest woman what shuld a woman do with gold or siluer, that is a Christen woman, and also whose husbande deliteth not therein. Thou woman, wylt thou not apply thy selfe vnto Christes raymente at thy housbandes byddyng whiche oughtest, if he wolde haue it so, to weare the deuilles habite.

Sayntes

Saint Ambrose speaketh of peinctyng in thys manner Hereof saith he cometh those inflamynge of vices, to peyncte theyr faces with coloures, least men shul myslike theym, and with the adultery of theyr face, they go aboute adultery of theyr body. What a madnes is it, to change the naturall ymage, and take a picture: and whyles they feare theyr husbendes iudgement, to bitter theyr owne: for she geueth fyrst iudgemente of hir selfe that woulde bee other wyse than she was borne: and soo while she gothe aboute to be lyked of other, fyrste of all she dyslyketh hir selfe.

Saint Ambrose in these wordes shewethe what his mynde is, if the housbande haue not specyallye commaunded his wyfe to dooe so. Neyther any wyse man wyll commaunde it. But if he dooe command, or if she knowe that it be hys wyl, than for hys mynde and pleasure leate hir dooe this. But than shall she saie as saint Hester, saied, whan she was apparelled and tyred woth all the deuels pompe. Thou knowest good lord, saiede, she my necessitee, and that I abhorre this signe of pryde, and of myne honoure vpon my head on the dayes of my pompe, and I curse it as a cloute defyled with bloude, neyther vse to weare it on suche dayes as I maye be at rest. Therfore if a woman bee at hir lybertee to weare what apparell she lyst, leat hir remembre, that ther is no cause greatly desyred, wherfore she oughte to desyre to be proudelye and goodlye apparaled, seying she is marryed, and hath caughte already that, whiche other saie they hunt for with such nettes.

Sainte Cyprian the martyr byddeth marryed women take heede, that they doe not flater and excuse their owne fantasyes, and lykynge in theim selfe with their hus-

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husbandes, leaste whan they laie theyr husbandes for
theyr excuse, they take them for fellows and accessaris
of theyr vyce.

I haue shewed myne opinion afore already as con-
cernynge apparell: now it is beste to geue an eare vn-
to sainte Peter and Paule, whiche had a chrysten wife
weare simple raymente, and bee moze goodle in holy-
nes of lyuynge, than golde or precious stones. And in
deede an honest woman hath other moze goodly attire-
mentes, whiche as the wise man Xistus sayethe, stan-
dethe in chaste demeanoure as honeste bzinginge vp of
hir children, as Cornelia Gracchus wyfe was wont to
saie: and also in hir husbandes honour, or worshop.

The wife of Philo the wise man, whā she went forth
vpon a time without a golden garland on hir head, and
other noble women did weare, one asked hir, whye she
had none, she answered againe: The husbandes honour
and vertue is ornamēt enough vnto the wife.

Who dyd not moze regarde the wyfe of Cato, why-
che was no very riche man, than al the wyues of a gret
meany of Publicannes whiche flowed in goodes: Also
it was moze honour for Xantippe to be wyfe vnto pooze
Socrates, than either vnto Scopa, or anye other ryche
man in those daies. Democrates saieth, that the orna-
ment of a woman is small apparell and lyttel speache,
and she is the mooste honourable that hath the best hus-
bande. Not withstandynge, as I woulde haue a wyfe
to vse no precious apparel, lyke wyse no moze doo I a-
lowe fylthye and slobberye raymente. Also some thynge
musste be done for the tyme, place and common custome,
but not excedynge, but rather muche lesse than theye
require.

Aristotle in his booke of housekeeping woulde haue a woman to vse lesse raymente and apparell, than the lawes and customes of the citee dooe apoynte. For she ought to consyder (saith he) that neyther goodly clothyng, nor excellent beautie, nor abundaunce of golde, shall cause a woman so great worshyp, as shall sobrenes in all thyng, and studie to liue chaste and honestly. Therfore ought she rather to regarde reason, vertue, and holynes, than bayne iudgementes and erroneous customes, whiche haue been broughte vp by some vngreuous folkes, and accepted, and confirmed by the corrupte and foolyshe fantasies of the comon people. Wherfore some good and vertuous wyues ought with one assent to resyst and goe againste suche customes, and by sklendze and symple apparell do theim selfe that is conuenient, and shewe exaumples vnto other, what waie they ought to take: and it shulde be a greater praise for them to put awaie an yll custome, than followe it. For there is no dispayre, but some maie bringe downe that againe, whiche was brought vp by some. For the consent and agreement of good women shoulde preuaile as muche in goodnes, as the consent of yll women hath preuailed in naughtines, if they woulde ones begynne to striue together, who shoulde passe other in honestie measure, and chastitee, and reckon it a worshyp to gette the victorie in these thynges, and not in the boasting of ryches: whiche thinge dooeth soone induce lyght myndes into a greatte enuie, and stryfe, but fewe doeth enuie that an other shulde be more vertuous than she, or more patient, or loue hir husbände better: but many dooe enuie, if an other shoulde haue more apparell, chaynes, brouches ouche, or rynges,

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than she. O proude and foolyshe beastes, euen created vnto vanitee and pompe, here vppon ryfeth stryfe, and procedeth forth with suche feruent myndes, as Cato saith veraiely in the story of *Linus*, that the rich women woulde haue that whiche none other should be able to come by. And on the other syde, the pooze women, least they shulde be dispised and naught set by, by that meanes they streigne them selfe aboue theyr power. And so whan they be ashamed of that, that they shuld not, and nothyng ashamed of that, they shoulde bee, they robbe bothe theyr husbandes and their children, to clothe them selfe with, and leaue hunger and pouertee at home, that they maie go forth them selfe laden with sylke and golde. Wherfore they compell theyr husbandes vnto shamefull craftes to gette by, and mischeuous deedes, wit h theyr whynnyng and gronyng, least their kyns women, alpaunce, or theyr neyghbour shuld seme rycher or more gozgiouly apparelled than they. And yet all these outragious and intollerable thyn ges mought be suffered, if they dyd not sell awaie theyr chastitee, to gette thereby that theyr husbandes either wyll not geue them, or els for lacke can not geue.

Some remedy shulde be founde for these euilles, either by the consent and agrement of ryche mens wiues, whiche with theyr example shulde reuoke other agayne vnto better mynde: or els some lawe woulde bee made, suche as the lawe was in Rome called *Oppius lawe*, to bydle and measure womens costelynes. These Christen preachers, shoulde folowe example of the pagane *Pythagoras*, or rather paste hym in such a godly stryfe, of whome the cronicler *Iustine* writeth in this maner.

Pythagozas taught women chaſtitee and obedience vnto their houſbandes, and often dyd tell theym, that the mother of vertues was ſobze dyet and harde fare: and he brought to paſſe with continuall diſputyng and preachyng vnto theym, that the wyues layde awayne golden and garniſhed clothes, and other ornaments for theyr ſtate, and refuſed them as instrumentes of rotte and ſuperfluitee. For he affirmed, that the true garniſhyng and ornaments of wyues was chaſtitee, and not clothynge.

Of walkyng abroad. The. ix. Chapter.

It is becommynge for maryed women to go leſſe abroad than maydes, becauſe they haue that whiche that maydes ſhulde ſeek to ſeke. Therfore lette them caſt all their mynde to kepe wel them that thei haue gotten, and ſtudy to pleaſe them onely. The maker of the lawes of the Lacedemonians bad, that the wyues when they went forth abroad, ſhulde couer theyr faces, becauſe it was not conuenient for theym, eyther to loke on other men, or to be looked vpon of other men, ſeynge they haue at home alredy, to whome all onely they ought to loke vpon, and be looked vpon withall. Whiche cuſtome the people of Perſelande, and al the eaſt quarter of the worlde, with moſte parte of the Grekes dyd vſe.

But I wolde not they ſhulde wraſſe their heade, as nowe a dayes the cuſtome is to do in many countreies of Europe, that is to go vnknownen, and vnſene of other folkes, but them ſelfe bothe to ſe and knowe other. In the whiche doyng I wondre not ſo muche of the womans delite, delite quod he. Nay I wold ſay, the thycke ſhameleſnes vnder that thyne couer, as I dooe

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their husbandes folishnes, that dooe not se, howe great an occasion of viciousnes it is. Thei wyll do no harme. I wys saie they: well, I woulde they had neuer doone. And though they wolde do none, yet it is not good to open suche a wyndowe of libertee. Therfore let the womens faces be bare of clothes, but closed and couered with shainfastnes. For that coueryng was not so much ordeyned to couer the woman, that no man shuld se hir as it was, that she shulde se no man.

C Fauna wyfe vnto Faunus, kynge of Thabozigines, lyued many yeres, and yet dyd neuer man se hir, but Faunus hym selfe. Therfore after hir deathe, she was worshipped for a goddesse, and named the good goddesse, and hir sacryfice was kepte, that no man mought lafully come to it, neyther any ymage of male beast be there while it was a doyng. For I saie not this because I wolde haue women continually shette vp and kepte in, but because I wolde haue them go seldome abroad, and be littell amonge men: whiche thyng they shall best content their husbandes with al.

What pleasure thynke you it was vnto kynge Tygranes, whiche whan he had byd Cyrus kyng of Perse vnto a banquet, and after the banquet was done, muche communication there was of the comely persone and fairnes of Cyrus, than Tygranes asked his wyfe what she thought by Cyrus: Merily said she, I can not tell: for so god loue me, all the banquet while, I neuer loked at any man but you.

A vertuous wyfe wyll neyther gladly here other men nor of theym, nor dispute of any mannes person. For what hath she a do with other mennes fayrenes, which ought to count all in like fayre and foule, sauyng hir hous-

houſbande. Let hir thynke hym fayrer than any other, moze propze than any other, lyke as the mother dothe hir onely childe. In the Canticles of the Byble, the ſpouſe thynketh his ſpouſe fayreſt of all women: and agayne, ſhe thynketh hym the fayreſt of all men. Lyke wiſe Duellius had a greate fauour vnto his wyues ſimplicitee, I wyl tell it in ſaynt Hieronimes wordes.

Duellius (ſaith he) whiche had the firſte triumph, at Rome, for battaile on the ſea, married a goodly maide, called Bilia, whiche was ſo vertuous and chaſte that ſhe was example vnto all other in that ſame worlde, whan it was not onely a vyce, but alſo a wonder to ſee a woman noughte. So vpon a tyme this Duellius, whan he was aged and weake and tremblyng, chaunced to falle out and chide with an other man, in whiche wordes, that other man rebuked hym of his ſtynkynge brethe. So he wente home diſpleaſed therewith, and there blamed his wyfe, becauſe ſhe neuer had tolde him that he myght haue founde ſome remedy for it: I wolde haue tolde you ſaid ſhe, but that I went euery mans brethe had ſmelled ſo. This noble and chaſte woman was to bee praiſed: for wether ſhe dydde not knowe the faute of hir houſbande, or ſuffered it patiently, and becauſe hir houſbande dyd ſoner lerne hys faute and hurte of his body by his ennemyes yll wordes, than his wyues lothynge. The ſame thynges men ſaie, chaunced vnto Hiero kynge of Siracule.

But thoſe women can not ſaie ſo, that kylle many men afore they haue houſbandes, and many whan they haue houſbandes. What demurenes I wolde haue kepte abzode, it may be perceyued well enough, by that whiche I wolde haue kepte at home in hir chamber.

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with hir husbände by nyght. Wherto shoulde I speake of that rude and vncomly maner, whiche is bled in many countreies that men and their wyues shall washe bothe together in one bayne: This custome is not ones to be named: for it is rather beastly than mete for any reasonable folkes.

I wolde haue a woman to here but fewe woordes, namely were men talke: and speake lesse. And if she thynke she shall here or see any vnclenly thyng, comey hir selfe abwaie quickly.

Kynge Hiero, whome I spake of here before, condemned the poet Epicharmus in a great summe of money, because he had reherfed an vnclenly matter in the quenes presence.

Augustus Cesar, gaue a commaundement, that no woman shulde come and se wasslers, because they were wonte to wassle naked. For it was no wonder that he dyd so, for this Cesar was he that made the lawes of chastitee and adultery. Therfore I wolde not haue a woman to speake, except it be a thyng that shuld do hurt to be kept in. Neither here, or at lest wyse geue no hede vnto suche matters as pertaine not to thencresing of vertue. The poet Iuuenall rebuketh such women as be wyse, what the people of Seres and Thrase dooe: and what sturrying is all the worlde ouer.

Also Cato in his oracion, that he made of women, wolde an honest wyfe shulde be ignozant, what lawes be made or annulled in hir countrey, or what is done amonge men of lawe in the courte. And here vpon rose this common sayng of the Grekes: womens woorkes ought to be webbes of clothe, and not eloquent oracions. And Aristotle saieth, it is lesse rebuke for a man to

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he busie to knowe, what is done in his kytchyn, than for the woman, what is doone without hir house. Therfore he byddeth, that she shall neyther speake nor heare at all of any mattiers of the realme.

Seneke writeth, that his aunte, for syrtene yere together, while hir husbände was president in Aegypte, was neuer seene foorth of hir house, nor neuer receiued into hir house anye of that countrey : nor neuer asked any thyng of hir husbände, nor suffered any thyng to be asked of hir selfe. Therfore saith he, that same countrey, whiche is veraie blabyng, and wply to finde faute with theyr rulers, in the whiche many a man hath ruled without faulste, howe bee it not without yll name, yet they gaue reuerence vnto hir, as a speciall example of holynes, and kepte in all theyr raylyng wordes, whiche is harde for hym to doo, that hath a pleasure in ieperdous conscience. And yet vnto this daie they wyshe for suche an other as she, though they haue no hope to get hir. It had bene a great thyng, if the countrey had lyked hir but .xvi. daies, but it was a greater thyng, that they knewe hir not. These be Seneckes wordes. For that holy and wise woman vnderstode wel enough that ofte accompaniing with men, shoulde hyndre some of hir good name : as it doeth no good to fyne clothe to be haudled of many.

There be some women, that beare them selfe high of other folkes honour as of theyr husbändes, brother, kynsman, and some of a frende, with whome they haue veraie smal acquaintance. What a foly is this to handle thy selfe so, that an other shall be made good and woorthye honour, for his owne vertue, and thou made naught and vnwoorthy honoure, with an other bodie's vertue?

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vertue: And many there be, that so abuse theyr kynse-
mens power, that they make bothe them selfe, and them
that haue the power, hated by the meanes: as the wyfe
of the brother of Vitellius the emperour, whiche toke
more vpon hir, because of hir brother in lawes principa-
litee, than the emperours wyfe hir selfe did. The hedy
domination of the sisters of Hiero kynge of Siracuse,
moued the people vnto insurrection, wherewith bothe
the kynge and all his children were destroyed.

¶ There was also in our daies a certaine noble man,
that hadde a wonderous proude wyfe, and it chaunced
hym to be tourned out of all his goodes and possessions
at ones, whome euery man thought was well serued be-
cause the woman vsed hir selfe so proude and arrogant-
ly vpon hir husbandes power.

¶ Therfore you women, that wyll medle with comon
mattiers of realmes and citees, and wene to gouerne
people and nations with the braydes of your stomac-
kes, you go about to hurle downe townes afore you, &
you lyght vpon an harde rocke: Where vpon thoughe
you brouse & shake countreys verraie sore, yet they scape
and you peryshe. For you knowe neyther measure nor
ordre: and yet which is the worst poynt of all, you wene
you knowe verraie well, and wyll bee ruled in nothyng
after theym that be experte. But you attempte to draw
al thynge after your fantasy without discrecion. Wene
you it was for nothyng, that wyse men forbade you
rule and gouernaunce of countreys: and that sainte
Paul byddeth, you shall not speake in congregacion
and gatherynge of people: All this same meaneth,
that you shall not medle with mattiers of realmes or
citees: your owne house is a citee greatte enough for
you

you, as for forth the abroad, neyther knowe you, nor bee you knownen.

Thucydides wolde not, that a good woman shoulde bee as muche as prayſed with the common voyce: and muche lesse diſprayſed. But he wolde she shuld be clere ly knownen, neyther the common fame to make anye mencion of hir. It is no greate ſigne of honeſtie for a woman to be muche knownen, talked, and ſonge of: and to bee marked by ſome ſpecyall name in many mennes mouthes: as to be called fayre: or cocled eyed, ſquynt, browne, halte fatte pale or leane. For theſe thynges in a good woman ought to bee unknownen abroad, as we haue ſhewed in the booke afore. Not withſtandynge there be ſome that muſte nedes be abroad, for theyr lyuyng, as thoſe that bye and ſell: whiche, if it were poſſible, I wolde not that women shoulde be put to thoſe buſynelles: and if it muſte nedes be ſo: let olde women do theim, or maryed women that be paſte myddle age. But if yonge women muſte nedes doo this, let them be curteyle without flatterynge woordes, and ſhamefaſt without preſumpcion, and rather take loſſe in theyr marchaundise, than in theyr honeſtie. I ſaie this be cauſe of ſome, whiche do entyle byers to them with excedynge flatterynge woordes. But Plautus ſaieth, It is no poynt mete for an honeſt wyfe, but for a harlotte to flatter other men, whose diſceytes within a whyle whan men knowen them, they eſchewe as warelye as the meremaydes ſonge. Shamefaſtnes ſhall gette a great deale more gaynes, whom the byer ſhall coniecture bothe by the face and condicions, wyll neyther lie nor diſceiue them. A ryche marchaunte hath pleaſure in pleaſaunte woordes and merye conceytes: But yet

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fewe wyll geue money for theyn: and when it cometh to the marchaundyse in earnest, no man wyll beleue such the wanton speache. But how so euer these mattiers be, lette a woman euer haue this in mynde and remembrance, that the onely treasure of a woman is honestie with chamefastnes.

¶ Nowe seeyng I woulde haue an honest wyfe thus ordred at home, you maie easily perceiue howe I do allowe, that she shoulde go to warre and armour, whiche I woulde not she shulde ones name. And wolde to god all christen men wolde laie theyn awaie. Nowe that wydowe Judith is banysched awaie, whiche was but a shadowe and significacion of thynges to come, and with hir continence and holynes cutte of the heade of Holopherne, that is to saie the deuyll. Nowe Delborra, that iudged Israell, geueth place vnto the gospel of Christe: howe bee it she didde not helpe the people of god fyghtyng, so muche by counsaile and feates of warre as by fastyng, praynge, and prophesyng; of the whiche two women saint Ambrose, after that he had intreated in the booke of widowes, tourned his speache vnto christen women, saieyng: The churche ouercometh not their aduersaries powar by secular armour, but with spirituall armour: whiche be stronge enoughe afore god to destroye the fences and the sleightes of spirituall naughtines. The armour of the church is faith the armour of the church is prayer, whiche ouercometh the aduersarie.

¶ A woman ought not to shewe forth abrode any signe of presumption, disdeigne, or deintee stomackes, neyther by wordes, countenaunce, nor peace: but all shal bee symple, and ryght foozth, demure, sobre, and tempered
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and spiced with shamfastnes. And because the light mindes of some will be lyghtly sterred with neuer so littel a blast of honour, it is necessarie to geue them warning, to be moze sad and wise, than to be moued with so litel a winde: or to be ignozat how foolish and how litel worth that thyng is, whiche we call honour. What matter maketh it, whether thou bee called Cornelia, or maistres Cornelia? O tendre herte, that wyll be sterred with one sounde of a woorde. Thou foole, doest not thou see, that thou art no maistres for callyng so? Howe do they that call women queenes and Emperessis, do they make them so, because they call them? The aungell Gabziell called his quene and lady but Mary by hir name, and thou disdeignest to bee called by the name of one better than thy selfe. What an ignozance arte thou in of that thyng, whiche thou desyrest? For men vse to calle that woman their ladie or maistres, that is theyr paramour. For she in deede is a mans ladie and tyranne ouer hym, vnto whom he serueth humbly and subiectly.

Moreouer what force is it, whether thou sytte or walke fyrste or laste? In some countreys, the first hath the preheminance, in some countreis the last, & in some the myddle. Wherfore this thyng is but made by mens opinion, and not by nurture. Therfore if thou wilt dooe after opinion, and content it, whan so euer thou arte the forreste, thynke thy selfe in that countrey, where the forreste bee preferred. Whan thou arte in the myddle, thynke thy selfe there, where the myddle hath the honoure. And whan thou art the laste, suppose thou arte amonge them that mozte esteeme the laste. And so where so euer thou arte, thou shalt thynke thy selfe well regarded.

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And agayne on the other syde, leste thou shouldeste waxe to haute with thynne honour, whan thou art in the moste honourable rowme, suppose thy selfe to be amonge that people, where that place is the lowest.

Nowe as for goyng out of the waie, for reuerence to geue an other rowme, that is nothyng but as the moze mightie shulde suffre the weaker or the holle, fauour the lame, or the lusty and well likynge, the weake and sicke, or the empty the laden, or the swyfte the slow, And wernest thou there is any other cause, whye men speke so gentilly vnto women, and set so much by them, and speke them so fayre, and haue them in suche reuerence, but because that lusty and stronge nature dothe handle deyntly that other whiche is weake and feble, wherin neuer so littel an offence wolde sone entre, and be drape imprinted, lyke as thynne and bryttell glasses wyll catche harme lyghtly. Therfore you get no honour by your owne merites, but of other folkes courtesye: nor you bee not honoured because you deserue it, but because you sore desyre it. For whan men se you be so gredy and desyrous to haue honout, and that suche a smalle thyng delecteth you so much, men be contente to do you that pleasure and calle you maistresses, and laugh vpon you, and speake gentelly to you. For woordes be no great coste they geue you the waie, because it is no great let of their turney, and in the meane season yet they rest theim selfe. They set you the highest for they can syt well enoughe benethe you: they geue you the better appoynted parte of the house, fyne clothes, golde, syluer, precious stones, so do they to theyr chyldren, because they shall not wepe. For they reckon you no wyser, than chyldren: nor no moze you bee, as long

longe as you be moued with suche childishe thynges. And to be short, they let you haue such thynges, as they se displease you so muche, if thou lacke them. And it is an honour and a prayse for the men, because they sette naught by these thynges: but because they knowe you be of such appitite, no man rekeneth you be more honorable, because you be honoured of the men, but rather rekeneth them curteise and gentle, whiche do geue honour vnto them, that they knowe be so lothe to lacke it.

I am a man my self: not withstanding, seying I haue taken vpon me to teache you, euen for a fatherly zeale and charitee that I bere toward you. I will neyther hyde nor dissemble any thyng that I shall thynke doth pertayne vnto your instruction and lernyng. Therfore wyll I open vnto you euen our secretes. Therfore I wolde ye shulde vnderstande, that we do but laugh at you, and mocke you, with that bayne colour of honour, and the more desyrous that ye be of honour, the more we mocke you and talke of you in derision, and geue vnto you abundantly that penithenes, whiche you call honour. But we geue it not for naught. For you geue agayne vnto vs no littell spozte and delectacion withe the foolishhenes of your opinions and fantasies. Trulye you vnderstande not, wherein very honour dooeth stande. It is comely to deserue honour, but not to couete it. For it shulde folowe and ensue, and not bee hunted for.

Nowe it shall be a signe vnto you, that you deserue honour, whan you be not agreed to be vntregarded. And that same thyng that wee call honour, is of so frowarde nature and disposicion, that as philosophers wyte, a Crocodile dothe so, it foloweth them that flee,

and fleeth from them that folowe it: and is sharpe to them that be gentill to it, and gentyll vnto them that be sharpe vnto it. Socrates saith. There is no waye more ready vnto honour, than by vertue: the whiche is lonely seeketh for none honour, and yet fyndeth it. Salust writeth, that Cato Uticensis had leauer bee good, than seme good. Therfore saith he, the lesse that he sought for honour, the more it pursued vpon hym. Therfore the mooste sure waie vnto veray honour is vertue, whiche neyther can lacke honour, nor taketh indignacion though it be dispised. Flatterynge, glosynge and fayre wordes, what woman so euer rekeneth them honour and praise, is woorthy for hir folly to haue none other honour or prayse. And yet there be some so madde that though they knowe them selfe but flattered, yet they wene they be praised. What you wretches, knowe you not, howe farre flatterie differeth frome prayse? Wene you that is prayse, whiche neyther the person speaketh with his herte, and you knowe to, that it is false that he saith: and that he speaketh not as he thynketh, but eyther to mocke you, or to disceiue you with all? Beleue no man of your owne goodnes better than your selfe. And he that serchethe and knoweth hir selfe wel, fyndeth nothyng in hir selfe at all, that is woorthy any prayse, but a mynde, whiche thynketh it selfe vnwoorthy any prayse. If there be any goodnes, it cometh of god: and thanke him for it, geue him laudes and thanke. But if there be any euell, it cometh of hir owne unhappynesse. Wherfore the rebuke standeth vnto our selfe, and the praise pertaineth vnto an other.

Nowe seying that worldly honour is of so smal price it is a poynt of a vyle mynde, to enuie worldly thynges vnto

into any other body. And if it be ſhame to enuie for ho-
 nour, it is muche moze ſhame to haue enuie at other for
 money, clothynge, or poſſeſſions. For yet is honour better
 than all theſe. Neyther it is conuenient to haue enui at
 other for their beautie, & their welfare, or plentious re-
 ming: theſe be the giſtes of god, as al other goodnes be,
 that folkes haue. Wherefore thei that enuy for theſe, ſeme
 not to haue enui at them, that haue theſe thynges, but
 to blame god, which ſo diſtributeth his benefites. And
 me thynketh there is no moze cauſe why, thei ſhould
 be enuied, that haue theſe, than they that cary baggage
 in a longe iourney. For what other thynges bee the
 goodnes of this worlde, but a troubleſome caryage and
 gardeyn aunce in this lyfe. Yea and worſte of all, they
 plucke doctore both their weighe into the erth, myn-
 des that be goyng toward heauen. But if enuie be eſcheued
 than ſhall that vice lyghtly be put awaie, whiche com-
 monly ryſeth of enuie, that is ſute, chydynge, ſcolding,
 and makynge theiſe ſelfe baſie aboute other folkes mat-
 tiers, to ſpie and ſerche what they dooe, what they ſaie,
 howe and by what meanes they lyue. Whiche thyng
 none honeſt woman will do, but ſuche as be ſhameleſſe
 and woorthy all kynde of rebuke: excepte they dooe it
 of charitee, to helpe them and thei lacke. For ſhe ought
 to helpe the poore man, and ſuccour the orphane childe.
 Happie is ſhe, if that be hir mynde: of whome the pro-
 phet ſpeaketh in the pſalme on this wyſe: Bleſſed is he, Pſalm. xli.
 that taketh vnderſtanding and knowlage vpon a poore
 man: god ſhall deliuer him in the enyll daie: our lord
 ſhall ſaue hym and quyen hym, and make hym hap-
 pie vpon earth: and ſhall not commit hym to his enie-
 mies wyll. Our lord ſhall ſuccour hym vpon the bed
 of his

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of his sorow: good lord thou hast serched by all his
bed in the time of his infirmitie.

What the wyfe ought to do at home, The. x. Chapter.

If the wyfe haue skylle to rule an house, with those
ii. properteies, that we spake of before, that is Ho-
nestie of body, and great loue towarde hir housbande,
than shall all the mariage be moze welthye and fortu-
nate: for without this thirde poynt, can be no encrease
of house: and without the other twoo, wedlocke can
not stande: but it is rather a soze and perpetuall tour-
ment. A woman of Lacedemon, taken ones prisoner in
warre, and asked of hir conquerer, what she coulde do:
I can saied she, rule an house.

Aristotle saieth, that in an house keepyng the mannes
duetie is to gette, and the womans to kepe. Wherefore
nature semeth to haue made them fearefull for the same
purpose, lest they shoulde be wasters, and hath geuen
them continuall thought and care for lackyng. For
if the woman be ouer free, the man shall neuer gette so
much as she wyll waste in shorte tyme: and so theyr
house must nedes soone decaye. It is not becommynge
for an honest wyfe to be a greate spender. Nor they be
lyghtly no great sparers of their honestie, that bee so
large of theyr money, as Salust saith by Sempzonia,
whiche sette moze price by any other thynge, than shee
dyd by hir woozship or hir money. For a man coulde
not well perceyue, whether she regarded lesse hir mony
or hir good name. How be it, I wolde not haue the wo-
man to be to great a nygarde of hir goodes, or to lette
hir husbaddie to distribute his money vnto holy vse.
In so much that what peny so euer cometh ones with
in hir

in hir coffer, shoulde nener fynde waye out agayne: as
 thoughe it were locked in Labyrinth, or Danaes toure,
 as many women do, whiche haue no discrecion, howe
 they shoulde saue and kepe a thyng. Therfore the El-
 sens wolde take no women with theym vnto that holy
 and religious lyfe, whiche they ledde: because the wo-
 men coude not away with that communaltie of goodes.
 For what so euer a woman seeth ones in hir handes, she
 can not suffre it to go awaye agayne. Therfore let hir
 vse hir howseholde to sobzenesse and measure. For that
 is moze the womans duetie than the mans. But so yet,
 that she haue discrecion betwene measure and auaryce,
 and sobzenesse and nygardshyppe. For it is not all one
 to lyue soberly, and be hungrye. Therfore let hir se,
 that hir howseholde lacke neyther meate nor clothe. In
 whiche poynte, I wolde she shoulde here Aristoties opi-
 nion. There be (saith he) thre thynges, worke, meate,
 and correction: meate without correction and worke,
 maketh theim proude and wanton: and worke and cor-
 rection without meate, is a cruell intreatynge, and ma-
 keth the seruauntes weake and feble. Therfore let the
 wyfe geue hir seruauntes worke to do, and suffyciente
 meate, as is a seruauntes duetye. But lette hir orde-
 re all thyng after hir housbandes wyll and commaunde-
 ment: or at the leaste in suche wyse as she thynketh that
 hir housbande wyll be content: neyther be rough and
 harde with hir meynie, but gentyll and fauourable:
 and as sayncte Hieronymie saith, moze lyke a mother
 than a maystres: and rather obteyne reuerence of them
 with mekenesse, than rigorosynesse. Wherunto she may
 shortly come by the wayes of vertue. For as for chy-
 dyng, brawlyng, railyng, scoldyng, and fyghtyng, doth
 neyther

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neither cause auctoritee or reuerence, but rather hyn-
drezeth them. But wysedome, discrecion, sadde condici-
ons, and grauitee of woordes and sentences, byngeth
all thynges better to passe, than headines and vyolence.
For we feare moze them that be wyse and discrete, than
them that be angrie and hastye. And quyetie rule maye
dooe moze than rygorous. For quietenes is of moze au-
ctozitee than hasty breezmes. Howe be it I wolde not
that wyues shuld be sluggyshe and slouthefull, but
I counsaile them to vse reuerent grauitee, and neither
lyt so styll as though they slepte, nor commaunde so
foolysshely, to make them selfe nought sette by, but to
wake and take hede, and be sad without crueltee, sharpe
without bitternes, diligent without rygorousnes. Nei-
ther hate none of their householde, if it be not a nough-
tie persone. And if a seruauant haue done long seruice in
hir house, lette hir take hym none other wyse than as
hir brother, or hir sonne. Wee loue cattes and dogges,
that haue beene nourished any while in our houses: tha
howe muche moze faithfully oughte wee to shewe that
fauour vnto our euen chrysten?

Ephe. vi.
collo. iii.
and. iiii.
1. Tim. vi.
1. Pet. ii.

Also seruantes againe on their partie must be war-
ned, to remembre the sayng of saint Paule, that they do
their duty diligently, mekely, and buronly, yea and me-
rily to, and pleasantly: nor bable, nor murmour againe:
neither shewe any displeasaunt countenaunce, lest they
leese the thanke of their labour, bothe afore god and
man. Also kepe theyr handes pure from pyckynge and
stealyng. In the whiche poynt all wyld beasts be
moze kynde than many folkes. For what wyld beste
is so outragious, that wyl plucke awaie any thyng of
his profet, by whom he hath ben nourished and brought
vp

bp: and quite him with ſuche a tourne, of whom he hath had ſo many pleaſures: Howe be it no bodye dothe ſo, but they that be of vyle ſtomackes, and euen woozthy to be ſlaues.

Therfore ſeruyng maydes ſhall loue and worſhypp their maiſters and maiſtreſſes, none otherwyſe, than though they were theyr fathers and mothers. For the nouriſher and bzynger by is as a father. Lette the ſeruyng maydes neyther ſaie nor dooe any thyng wherof the good wyfe of the houſe or hir daughters maie take any example of yll. For many tymes geuyng yll example, is worſe than the dede it ſelfe. But now to ſpeake of the wyues agayne.

Obedience, and ſeruyce optayned by fayre meanes, is moze faythefull and pleaſaunte, than that whyche is gotten with feare. For I wolde all feare ſhuld be awaie but not obedyence.

Let not the maiſtres be ouer pleaſaunt of ſpeche to hir men ſeruauntes, neither compenable and mery nor vſe muche conuerſacion with them, nor bolde none of them to playe and daly with hir. I wolde they ſhulde loue hir, but yet not loue hir ſo much as obey hir.

If ſhe wolde not be feared of them as a maiſtreſſe, yet cauſe them to reuerence hir as a mother. For ſeruauntes couet muche their libertee: and if a littel be geuen them they wyll take moze.

I wyll not byd the man ſo ſtraytly to beware, that he make not his ſeruauntes ouer homely with him as I wyll the woman, whiche I wold ſhulde not be muche conuerſaunte amonge hir ſeruauntes, nor medle moche with them, neither rebuke and correcte the men, but

Ce.ij.

leauē

leauē that for hir husband to do. Let hir be all together amonge hir maydes, whiche I wold shuld be of honest demeanour, and chaste of body, wherunto the maistres shall helpe muche with hir example: and also with teachinge and shewingge, and diligent ouer lokyng, that nothyng be hyd from hir, howe hir maydes lyue. Lette hir laie remedies agaynst vice, as it were preseruatiues against sickenneses.

If she spye or suspecte any that dooe not orde them selfe well, nor can remedye it by chiding or correction, put hir out of hir house, for the poyson wyll soone infecte all that is nyghe aboute it. And the suspicious people thinketh the maides like their maistresses. Howe ofte saith saint Hieronyme, that the maistresses be iudged and known by the maidens: In so much that there is a prouerbe amonge the greekes, that whelpes haue their maistresses condicions. The yong men in Terence do coniect the maistresses honest lyuyng, by the maides course and negligent apparell.

The poet Homer maketh mencion, that wise Ulysses after he came home, kylled the seruyng maydes that had layen with the wooers, because they both shamed and rebuked his house, and were the occasions of iopardy vnto the chastitee of his wyfe Penelope: but see hir selfe dyd kepe hir occupied with those craftes that I spake of in the firste booke, and kepte hir seruauntes at their worke. And so dyd chaste Lucrece, whom the kynges sonnes founde watchyng and workyng vpon wolle amonge hir maydes, whiche thyng a wife shal do moze diligently and busily, if any parte of the fyndyng of hir house be gotten therby. Salomon, where he prayseth an holy woman, saith: She sought for wolle

wolle and flaxe, and wroughte by the counsaile of hir handes. Theano Metapontina, whan one asked hir, what wyfe was the best, she answered with a verse of Homer in this maner:

She that worketh on wolle & webbe,

And kepeth wel hir husbandes bed.

By that diligence (saith the wise kyng) she is made lyke a marchandes shyppe, bryngynge breadde from farre countrey. And lest he shulde seme to call hir a slug garde, he saith moreouer: And shee rose by nyght, and gaue prayse vnto hir householde, and vnto hir maydes not only woozke, but also recreacion of theyr labour & refectiō: wherof whan they haue had sufficiente, shee dealeth the rest in almes. She hath opened hir hande (saith he) to the neddy, and raught hir fyngers vnto the pooze. B20. 3551.

A holy woman ought not to sette hir mynde so soze on gatherynge of goodes: but that she distribute vnto pooze folkes, and helpe theim that haue nede, noz that nygardonely, but largely: remembryng that she geueth it for hir owne aduantage, and shall receyue muche more and better rewarde, bothe in this worlde and in other. The wise man saith: She shall not care for hir house, for feare of cold snow: she shall not feare, though she gaue a peny vnto a pooze man, not onely nygardonely wyngynge it through hir fyngers, but also with open hande largely: she shall not feare, for by hir diligence and occupynge of wolle, hir house shall lacke nothyng necessary for bothe wynter and somer: and all hir house hold shall be arayed in doubled clothynge. For there is no thyng better in an house, than to be well fed and clothed: not for pleasure, but for their necessitee, noz deli-

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catel, but profitable. Howe be it vertue is yll kepte, whiche is moued and inticed with contrary exam- ples nygh about. Therfore lette the wyfe hir selfe fyrste of all shewe example of sobze fare, and so shall she make hir seruauntes the most easily to lolowe the same: or els hir seruauntes wyll thynke it not reason to require of them, that she wyl not do hir selfe. And so shall she euer haue them murmurynge and grutchynge to keepe hir commandement. Therfore let hir kepe hir selfe euer so bze, not so much be cause of hir seruauntes, as for hir owne sake. For what a filthy thyng is dronkenness and glottony: The greatest assailers of chastitee and cham- fastnes, and enemies of honest name. For every man wyll abhorre a drunken woman and a great glotton as an vn lucky signe. Every man knowethe, that chastitee standeth in ieoperdy amonge excesse of meates.

I wolde the wife shuld be ignozant of nothyng that is in hir house, but loke vpon all thyng often tymes, that she maie haue them redy in memorie: lest whan she shall haue uede of them, eyther she shall not knowe of them, or els haue muche trouble in seking of them. Also consider in what condicion and state hir householde standeth, howe muche she maie spende: Howe much she maie kepe, howe she maie clothe: and how she maie fede. For the wise mā saith: she hath considered the waies of hir house. This diligence shall encrease much hir householde store.

I wolde she shulde bee euer amonge hir maydes: whether they be in hir kyche, dressinge of meate, or els spynnyng, or weauyng, or sowyng, or brusshyng. For whyle the maistres is by, all thynges shall bee better dooen. And as the wyse man saied, Nothyng shall bet- ter

fer fede an horſe , or better tulle the grounde , than the maifter and the mayſtres to haue an eye to theyr houſe holde ſtoze. There is nothyng that kepeth an houſe longer or better than dooeth a diligent eye of the good wife. ¶ And whan ſhe hathe dooen this , let hir be euer buſy with hir owne worke , neyther eat hir bread idell. And than doth ſhe obey god , whiche wolde not haue vs to eate our breadde without ſwette of our face . And than ſhe foloweth the example and precepte of ſaynte Paule, ii. Theſ. iii which dyd not eate his breadde idell amonge them, but laboured and toyled daie and nyght , as muche as he had leysure frame the minyſtrynge of goddes worde , and wrought ſtyll , becauſe he wolde put no body to charge, often reherſynge, and ſaiyng , that he was not woorthy to eate, that reſuſed labour.

¶ The wyfe ſhall lette no man come in to the houſe, excepte hir huſbande commaunde . Whiche thyng alſo Ariſtotele byddeth . And whan hir huſbande is foorth a doores , than kepe hir houſe muche more diligentely ſhutte. And yet as Plautus ſaeth, it is conueynent for a good woman to be all one , bothe in hir huſbandes abſence and preſence.

¶ And becauſe the buſynelle and charge within the houſe lyeth vpon the womans hande, I wolde ſhe ſhuld knowe medycines and ſalues for ſuche diſeaſes as bee common , and reigne almoſt dailey : and haue thoſe medecines euer prepared redy in ſome cloſette , wherewith ſhe maie helpe hir huſebande , hir littell childzen , and hir houſeholde meny , whan any nedeth , that ſhee nede not ofte to ſende for the phyſicion , or bye all thyng of the potycaries.

I wolde

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I wolde the shulde knowe remedies for suche diseases as come often, as the coughe, the murre, and gnawinges in the bealy, the laske, costifnesse, the woormes, the head ache, peynes in the eyes, for the agewe, bones out of ioynte, and suche other thynges as chaunce daily by lyght occasions.

Moreouer, lette hir learne to knowe, what maner dyet is good or bad, what meates are holsome to take, what to eschewe, and howe longe, and of what facion. And this I wolde the shuld learne, rather of the experience and vie of sad and wyse women, than of the counsayle of any phisicion, dwelling nyghe about, and haue them diligently wrytten in some littell boke, and not in the great volumes of phisicke.

A vertuous wyfe, whan she hath ryd hir householde charge and busynesse, shall euery daye ones, if she maie, or at the leaste on the holy dayes, get hir selfe into some secreete corner of hir house, out of companie: and there for a while, laye a parte oute of hir mynde al care and thought of hir house, and there with a quiet mynde, gathering hir wyttes and remembraunce vnto hir, dispise these worldly thynges as trifels, fraile, and vn Timer, and that sone shall vanyshe awaye, and because the lengthe of our lyfe is so shorte, and passeth so swyftly, that it seemeth not to be led away, but plucked awaye, neyther to departe, but flee away.

After this lette hir lyfte vp hir mynde vnto the studie and contemplacion of heauenly thyngs, by some holy readyng: than confesse hir sinnes vnto almyghtye god, and desyre mekely pardon and peace of hym: and praye fyrste for hir selfe: and than, whan thee is in more fauoure with god, for hir housbande, and than for hir chyl dren

childzen, and after for all hir householde, that our lord
Jesus of his grace wold inspire good minde into them.

Sayncte Paule, the messenger of almighty God,
where he enformed and taughte the churche of the Co-
rinthians, begynnynge, sayeth in this wise: If any man 1. cor. vii.
haue a wyfe that is an infidell, yf she be contente to ta-
ry wyth hym, lette him not put hir awaie. And yf anye
Chzisten woman haue an husbände an infidel if he bee
contente to dwell wyth hir let hir not go from hym. For
the man, that is an infidel, shalbe blessed by hys faith-
full wyfe: and the woman that is an infidell, shall bee
blessed by hir faythfull husbände. For what canste thou
tell woman, whether thou shalt because of thy husban-
des saluacion: Or what canste thou telle man, whether
thou shalt because of thy wyues saluacion: Whiche
saynge perteyneth partelye vnto prayer. For as saynct
James saiethe. The continuall prayer of a good man Jaco. v.
or a good woman maie dooe muche: and parte vnto the
example of liuyng. Whiche thyng sainte Peter thapo-
stle sheweth: where he saiethe: Lyke wyse women, be you 1. Pet. iii.
subiectes vnto your husbādes, that they that wyll not
beleue the worde, maie be wonne without the word by
their wyues conuersacion, whan they consyder youre
demeanour in holy feare.

I haue red of many chzisten women, whiche by their
meanes haue brought their husbādes vnto holpe and
vertuous liuyng: as Domitia, whiche amended hir
husbāde Flauius Clemens, kyns man vnto thempe-
rour Domiciā, and Clotildis wyfe vnto Clodouius the
kynge of Fraunce: & Juguldis wife vnto Hermogillus
the kynge of Gothia, and many other women mo, which
haue brought their husbādes to good order and vertue.

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Of chyldren and the charge and care about them. The. xi. Chap

Firste of all if thou beare no chyldren, take it wyth a patient and contente mynde, and in maner reioyse, that thou lackest that incredible peyne and businesse, There is no place here to declare, what misery she must suffre, while she is great, what dolour and peryl, whan she laboureth: Moreover, what wearinesse and care she hath in the nourishing and brynngng vp of them, lest they shulde ware yll, or my mysfortune bechaunce them. What continuall feare she hath, whyther they go, what they do, lest they do or take any harme. Verily I can not expresse the cause of this greate desyre, that women haue to, beare chyldren. Wouldeste thou be a mother: Where to? That thou maist replenishe the worlde, as who saye, the worlde coulde not be fylled, excepte thou brynge forth a lyttell beaste or two: or elles that God coulde not reyse chyldren vnto Abraham of these same stones, Be neuer carefull in the house of God; howe it shall be fylled, he wyll prouyde well inoughe for hys howse, that it shall not be emptie. But paraduenture thou fearest the rebuke of barrenesse. Thou art a chrysten woman: Therfore vnderstande, that nowe thys saynge is paste, Cursed be that woman in Israel that is bareyne, Thou lyuest nowe vnder a lawe, wherein thou seest virginitee preferred aboue maryage: and hereste the saynge of thy lorde: Woe be vnto women, that be greate and beare chyldren, and blessed be they that be bareyn: Blessed be the wombes that beare not and the brestes that gyue not sucke. Howe canste thou telle, whether God wyll haue the to be one of those happye and blessed women: Howe moche moze shamefull ye

fullpe dydde the woman of Flaunders, whiche had be
 maryed almoste fifty yere, and neuer had chylde, and
 after that hir husbände was deade, maryed vnto an no-
 ther man, leiyng onelye for hir cause, to proue whether
 the faute was in hir selfe or in hir husbände, that shee
 had no chyliden. Wherfore she was woozthye to beare
 a chylde with great payne and werynes: and in hir la-
 boure to bee delyuered of hir chylde, and hir lyfe bothe,
 with extreme turment. Howe be it I can not tell, whe-
 ther she had any other cause to mary agayn, at the leaste
 wyse she layde that whiche semed most honeste in the ea-
 res of the foolyshe people. Peraventure thou woldeste
 fayne see children comen of thyne owne body, shall they
 be of any other facion troweste thou than other children
 be: and thou haste children of the citee, and also all o-
 ther chzisten children, whom thou maist beare mother-
 ly affection vnto. And thynke that they be al thyne. For
 so the lawe of mankynd dothe exhorte the, and our faith
 commaundethe. Wherto haue you so greate a desyre of
 chyliden you women: For yf the cares and sorowes,
 that chyliden cause vnto their mothers, were peinctede
 you in a table, there is none of you so gredye of chil-
 derne, but she wolde be as sore afrayed of them as of
 deathe: and she that hath any, wolde hate them lyke
 cruell wyld beasts, or venemous serpentis. What
 ioye, or what pleasure canne be in the children: Whyles
 they be yonge, there is nothynge but tediousnes, and
 whan they be elder, perpetuall feare what wayes they
 wyll take, if they be yll, euerlastynge sorowe, and if they
 be good there is perpecuall care, leaste they shuld die or
 some harme bechaunce them: lest they shuld go awoie
 for be chaunged. What nede me to brynge in Octauia

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syster vnto Augustus for an example: I woulde there were not so manye examples, as there be, of suche as haue be made of welthy and fortunate mothers, myserable, and pyned auaie, and dyed for sorowe. Moreover, if thou haue manye, than haste thou greater care where the vntyrtynes of one shall wype awaye all the ioye that thou haste of the reste. And this I meane by the somes.

Nowe to speake of the daughters, what a tourmente of care is it to kepe them: And in marynge them, what payne shall she haue: Besyde this, that fewe fatheres and mothers see the good children of their owne. For verye goodnesse, whiche is neuer withoute wysedome, comethe not but in discreete age. Plato calleth hym happye, that maie attayne in hys laste age vnto wysedome and good lyfe. But whan the children be of that age, fathers and mothers be touned to duste. O vnkind woman, that doest not reknowlage, howe greate a benefytte thou haste had of god, that eyther dydde neuer bere children, or els lost the before y tyme of sorowe. Wherfore Euripides saide ful wel.

She that lacketh children

Is happye of that misfortune.

Therfore thou that bearest not, put not the faute of thy barennesse in thy housbande: for the faute is perauenture in thy selfe, whiche arte condemned to bee baren, eyther by nature, or by the wyll of god. And greatest philosophers agree in thys oppynyon, that womenne beare no children: more long of them selfe than of theyr husbandes. For nature neuer brought forth but verye fewe baren men, and many women. And that vpon great consideration, because there is more losse in the barennes

nes of the man, than of the woman. For there comethe moze increaſe in generacion by the man, than by the woman. Wherefore woman, if the barrenneſſe be in the, thou doſteſte vngraciouſlye in bayne: for there ſhall neuer man get the with chylde. And ſo thou conceyueſte many vngacious deedes in thy mynde, but thou ſhalte neuer conceyue any frute in thy wombe. And many tymes bye the ryghtuous prouſyon of god, vnknoſen vnto vs, there cometh none iſſue in mariage. For lyke as it is the gyfte of god, that good chylde be had, ſo it is his gift that any chylde be had at al. Therfore to ſeke any other remedy than by prayer, is not onely ſuperfluous, but alſo a curſed dede. Therfore aſke chylde of god, and that good chylde. For if thou haue an yll chylde, it were better beare a ſnake, or a wolfe. Therfore aſke thou a chylde as Anna, wyfe vnto Helcane, dyd aſke: ^{1. Reg. i.} whiche by prayer, wepyng, and holye luyng optayned a ſonne, a prophet, and iudge in Iſraell, called Sa- ^{Luc. i.} muell: Lyke as the other Anne, wyfe vnto Joachim, whiche truſtyng holly in God, beare Mary the queene ^{Math. xi.} of the worlde, vnto mans ſaluacion, Alſo Elyſabeth wyfe vnto zachary, whiche had bene bareyn, broughte forth ſaynt John, the meſſanger of our lorde, whiche ^{Luc. vii.} gat many a chylde vnto Chriſte, aboute the which ſaynt ^{Gen. xxii.} John there was neuer man bozne of woman.

Our lord gaue Iſaac, the image of chriſte, and the beginner of two great nations of people, vnto Sara in ^{Jud. xxviii} hir olde age, which was not diſcontent with hir barrenneſſe, in that tyme, whan barrenneſſe was reckened a great ſhame.

The aungelle of our lorde ſhewed vnto the wyfe of Manna, a good and chaſte woman, that Sampſon ſhulde

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shoulde be borne of hir, the iudge and delyuerer of Israell. Such children dooe they optayne, that so aske. For they that bee conceyued of synne and wickednes can be nought els, but vnglaciousnes. The wordes of the angell vnto Sampsons mother be these: Thou art bareyn, and without children, howe be it thou shalt conceiue and beare a sonne. Therfore se thou drinke nei ther wyne nor ale, nor eate any vnclean thyng, for thou shalt conceiue and beare a sonne, whose heed no razor shall touche, for he shall be blessed of God frome his babes age, and frome the wombe of his mother, and shall begynne to deliuer Israell out of the handes of the Philistynes.

These wordes putte me in remembraunce nowe, to geue women with the chylde warnynge, that so longe as they be greete, they neyther eate so muche to take surfet nor drinke to be drunke with. For many children haue afterwarde bled the same thynges, that their mothers delited in, whan thei were with childe with them.

Nowe for to declare, what diligence oughte to be geuen to children, in the byngynge vp of theim, were to long to be comprehended in this booke. If I shuld teach euery thyng at large. Wherof many counnyng men, bothe of olde tyme and late, haue wrytten muche in bookes made purposely for the same matter. I will touche a fewe thynges, that me thynke pertayne vnto the dutie of a wise huswife.

Fyrste of all, let the mother reckon hir children to be all hir treasure. There came vpon a time a greate riche woman vnto Rome, oute of the countreie Campania, whiche was hosted and lodged with the noble woman Cornelia, wyfe of Gracchus: There this ryche woman

woman ſhe ſhewed out hir great treaſure vnto Cornelia, a bundance of ſiluer and golde, riche raimentes, and pre-
cious ſtones: whyche whan Cornelia hadde prayſed,
than deſpyzed this woman of Campanie, that ſhe wolde
do ſoo moche agayne, as ſhe ſhewe hir treaſure: Corne-
lia aunſwered, that ſhe woulde do ſo at nighte. Nowe
were hir chyldren gone to ſchole, and were not yet come
home. So at night whan the chyldren were come home,
ſhe ſhewed them vnto this woman, and ſayed: Theſe
be my chiefe treaſure.

In other tyme a certayne woman of Ionia, made
greate boſt and ſhewe of glorioſ clothes, of great price
and goodly worke. Cornelia ſaied: This woman ma-
keth great boſte of hir clothes, but my foure ſonnes, in-
dued with all kynd of vertue, be vnto me in ſtede of pre-
cious clothes, both coſtelye worke, and al treſure. Ther-
fore in keepynge of this treaſure, and increaſing it, there
is no labour to be reſuſed. Loue ſhall make all labour
lyght and eaſye. Wherefor ſhe ſhall nouryſhe them wyth
hir owne mylke: and obey the commaundement of na-
ture, whiche geuyng two breaſtes wyth mylke, vnto e-
uery woman deliuered of chylde, ſemeth to crye and bid
euery woman, that hath bozne chylde, to keepe chylde
as other lynyng creatures do. Alſo that wyſe and ly-
beeoll mother of all thyng, Nature, all that bloudde,
whiche went vnto the nouryſhement of the chylde, while
it was in the mothers wombe, after that the chylde is
bozne, ſhe ſendeth it by vnto the breaſtes, touned into
white mylke, to nouryſhe the chylde withal: neither for-
ſaketh the tender babe, after that it is bozne, but noriſhe
with the ſame fode, wherof ſhe hath mad it. But I haue
ſpoke inough of this mater in the booke afore. Afterwar-
des,

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des if the mother can skyll of lernynge, let hir teache hir little children hir selfe, that they maie haue all one, bothe for their mothers, their nourise, and their teacher And that thei mai loue hir also the moze, and lerne with better courage and moze spede, by the menes of the loue that their teacher hath toward them.

As for hir daughters, she shall besyde the lernynge of the boke, instructe them also with womens craftes, as to handle wolle and flaxe, to spinne, to weaue, to sobe, to rule and ouersee an house.

Neither a vertuous mother ought to refuse lerninge on the boke, but now and than study and rede holy and wyse mens bokes, and though she do it not for hir owne sake, at the leaste wyse for hir children, that shee maie teache them, and make them good. As Erudice, whan she was of greates age, sette hir selfe vnto lernynge, and studye of philosophy, onelye to thentente, that she might teache hir children, and so she dyd. For the babe firste herethe hir mother, and fyrste begynnethe to enfourme hir speche after hers. For that age can dooe nothyng it selfe, but counterfayt and folowe other, and is cunnyng in this thyng onelye. She takethe hir firste condicions and information of mynde, bye suche as shee heareth or seeth by hir mother. Therfore it lyethe moze in the mother, than men wene, to make the condicions of the chyldren. For she maie make them whether she wyl, very good, or verry badde. Nowe howe she shall make them good, I wil geue a fewe short rules

Lette hir geue hir diligence, at leaste wyse because of hir children, that she vse no rude and blounte speche, lest that maner of speakynge take suche roote in the tender myndes of the chyldren, and so growe and encrease toge-

together wth the their age, that they can not forgette it. Children will lerne no ſpeeche, better, nor more playnly expreſſe, than they wyll their mother.

For they wyll counterfet bothe the vertue and the vice, if anye be in it. James the kynge of Aragon, after that he had won my countrey Valence, out of the handes of the Algar-nes, whiche inhabyted the citee that tyme, he droue out the people, and commaunded men of Aragon, and wo-men of Flerda to go dwelle in it. So the children that came of them bothe, wth all their poſteritee, kepte their mothers language: whiche we ſpake there vn-to this daye. For the ſpace of more than two hundred and .l. yere.

Cyberius Gracchus, and Gayus Gracchus, were counted the moſte eloquente men of Rome, and they ler- ned of theyr mother Cornelia, whoſe epiſtles wer read in the olde world, ful of pure eloquence.

Iſtrina, the queene of Scythia, wiſe vnto kynge Ari- pithis, taughte hir ſon Syles, the greeke tongue. Alſo Plato commandeth, that nurces ſhall not vſe to tell vn- to childzen bayne and triſlyng fables.

This ſame, thyng is to be charged vnto the mothers tongue, for by the reſon of ſuche bypnyngge by: ſome after they be come to ſadder age, haue ſuche chyldeſſhe and tendre ſtomackes, that theye can not abyde to here anye thyng of wyſedome or ſadneſſe, but deſyde al toge- ther in booke of peniſſhe fables, whiche neither be true nor lykely. Therfore mothers ſhal haue redy at hande pleaſaunt h^{is}to^{ries} & honeſt tales, of the commendacion of vertue, and rebukynge of vyce. And lette the chylde here thoſe ſpyſte: and whan it can not yet tell, what is good and what is bad, it ſhall begynne to loue vertue.

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and hate vice: and so growe vp and ware with those opinions: and shall go about to be lyke vnto them whom he hathe harde his mother commende, and vnto those, whom she hath dispraised.

The mother shall reherse vnto them the laudes of vertue, and the dispraise of vyce and repete often tymes to driue them into the childrens remembraunce. I wold she shoulde haue some holp saynges and preceptes of liuinge commonly in vse, whiche herde dyuers tymes, shall at the laste abyde in the childrens remembraunce, though thei geue no hede vnto them. For children renne vnto their mother, and aske hir aduise in all thyng: thei inquire euerye thyng of hir: what some euer she answerethe, they beleue and regarde, and take it euen for the gospel.

Mothers, what an occasion be you vnto your children, to make them whether you will, good or badder. Than shoulde ryghte and good opinions, and the pure faythe of Christe be enfoundred into their myndes, to dispyle riches, power, honour, pompe, nobilitie, and beautie, and to recken them for a vayne and foolish thynges: but iustyce, deuocion, boldnes, continence, counnyng mekenes, mercye, and chastitee with mankynde, to reken these thynges goodly, and woorthye to be regarded and vled: and to count them the true and sure goodes. Neyther to haue in honoure suche men, in whom those thynges be, that we spake of before, but in whome these be.

What some euer shall be spoken of anye manne, or dooen wysely, wittily, honestly, lette hir prayse it vnto them. And what sonieuer any man hath dooen lewdly, subtilly, falsely, shamfully, wyckedly, vngreatfully,

lye.

ly rebuke that soze.

Whan she enbrace the hir chylde and kysse the it, and wyll praye it some good lucke, let hir not praye of thys facyon. God make the richer than euer was Cresus or Crassus: god make the more honourable, than euer was Pompeius or Cesar: god make the more fortunate than euer was Augustus. But let hir praye on this facion: Christe geue the grace to be good and continente, and to dyspyse fortune of the woꝛld, to be vertuous, and to folowe his steppes, to do after saint Paule, and make the more iuste than euer was Cato, holier than Socrates or Seneca, more counnyng than Plato or Aristotle, or more eloquent than Demosthenes or Tullius. These let hir reken for great thynges, and to be desired. These let hir seke and wyll the for, that wolde praye for good thynges.

Let the mother neuer laugh at any woꝛde or dede of þe chylde, dooen lewdely, shamfully, noughtly wantonly or pierlye, nor kysse it therfore. For children wyll lyghtly vse theun selfe vnto suche thynges, as they se be pleasaunte and delectable vnto their father and mother: nor wyll not loue them, after they be comen to mannes or womans estate. Therfore the mother shal correct the chylde for suche doynges: and let it knowe, that it neither doth wel, nor she is not content therwith. And again on the other syde, let hir embrace and kysse it, whan so euer it dooeth aue thyng that is a signe of goodnes.

The stoicke philosophers saie, that there be certayne spers or seedes, whether you wil call them, bredde by nature in vs, of the same iustice, in the which þe fyrst father of mankynde was made by almightie god: that littell spere, if it might encrease in vs, wolde byynge vs vp vnto

Eg.ij. to

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to the perfection of vertue, and blessed liuynge. But it
is drowned with corrupte opinions and iudgements.
And whan it beginneth to lyghte and flame bp a littel,
it dothe not only lacke nourishment, but also is quen-
ched with contrary blastes of wynde. Fathers and mo-
thers, nurses, scoolemaisters, kynskolkes, frendes, ac-
quaintaunce, and the comen people, whiche is a ma-
ster of great errour, all these do that they can to plucke
bppe those feedes of vertue by the rootes, and to ouer-
whelme that littell fyre, as soone as it beginneth to ap-
pere. But all they regarde ryches muche, and geue ho-
noure vnto nobilitie, and reuerence vnto honour, and
seke for power, and praise beantie, and worship pompe,
and folow pleasures. But they treade pouertee vnder
foote, and mocke simple mindes. They suspecte deuoci-
on, and hate counnyng: and all kynde of vertue they
call folly. And whan somer they praise for any thyng,
they wishe for those that I speake of before. But if any
body ones name these other thynges, they abhorre theim
as vnlucky signes. And therfore these lye vnder fete,
and be despised. Neither any man applieth him self vnto
them: but those other thynges be in regarde & price: and
all men cenneth vnto theim. For wherof I praye you
comethe this, that we haue so manye lewde felowes
and fooles, and so fewe good and wyse men. Whan
that the good nature of mankinde is moze inclined of it
owne selfe vnto vertue, than vice.
¶ Therfore a good wyse shall withstand these corrup-
ted opinions, with the other better, and moze meete for
Christen folkes: and shall nourishe bp in hir children
that littell fyre, that I spake of before: and water those
feedes with the droppe of good teachynge, that the fire
maie

maie rise vp vnto great lyght, and the sedes vnto muche and good corne.

Let hir not breake the strength bothe of their bodie's their wittes, and vertue, with wanton and deinty bringing vp. I haue sene very few men come to great professe of eyther lerning, witte, or vertue, that had been dayntelye broughte vp. Neither the bodie's can come vnto their due strength, whan they be febled with delicate keepyng. And so whan mothers wene they saue their childre, they lese them: and whan they go aboute to keepe them in helth and strength, they foolyshele minishe bothe their helth and their life.

Let them loue their children, well, as conuenient is, and spare not. For who wolde either aduise or dyspraise the laboure of nature? Or what a crueltie is it, not to loue them that thou hast borne? But yet let them hyde their loue, lest children take boldnes therupon, to dooe what what they lyst.

Nor lette not loue stoppe hir to punishe hir children for their vices, and to strengthe their bodyes and wittes with sadde bringyng vp. For you mothers be the cause of moste parte of ylnes amonge folkes: whereby you maie see howe muche your children are beholdinge vnto you, whiche induce naughtie opinions into them with your foly. For you haue the bringyng vp of them: and you alove theyr unthriftynes, and whan they be goyng vnto hygh vertue, and abhorre the ryches of the worlde, and the pompe of the diuell: you with your weepynge, and sharpe rebukynge, calle them backe agayn into the deuilles snares: because you had leauer see them ryche than good.

Agrippina, mother vnto theemperour Nero, whan

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she had asked southr. sayers, of hir sonne, whether he shulde be emperour, yea saied they, but he shall kyll hys mother: Let hym kyll hir (saied she) so that he maie be emperour. And so he bothe was emperour, and kyllled hir. But whan it came to the poynte, Agrippina wolde not gladly haue been kyllled, and repented that hir son had the empyze.

¶ If ynallye you, thzoughe your cheristhing, wyll neyther let them take labour to lerne vertue: and haue a pleasure to fylle theym full of vyces with delicatenes. Therfore many of you wepe and waile (for I speke not of all) and be well punished and worthily in this lyfe for your madnes. Whan you be sozry to se your children suche as your selfe haue made them. For you be not loued of them agayne, whan they perceyue them selfe vn-
loued of all other for your loue.

¶ There is a certayne tale of a yonge man, whiche whan he was led to be put to deth desired to speke with his mother: and whan she came, layde his mouthe to hir eare, and bote it of. And whan the people that were by, rebuked hym, calling hym not onely a thefe, but also cursed, for so entreatynge his mother, he answered agayne: This is the rewarde of hir brynngynge vp. For if she (saied he) had corrected me for stealyng my felowes boke out of the schoole, whiche was my fyrste thefte: than had I not proceded vnto these myscheuous deedes. But she cherished me, and kysed me, for my doyng.

¶ Nowe wherto shulde I reherse the madnes of those mothers, that loue better those chyldren, that be foule, croked, leude, dullardes, sluggishes, dronkerdes, brutyshe, and foolyshe, than those, that bee fayre, by-
right

ryghte, cunnyng, quicke wytted, inuentiue, sobre
 trefable, quiet and wyle: Whether is this an errour of
 folkes myndes, or a punishmente of god deserued for
 their syns, to make theim to loue suche thynges as be
 woorthye no loue: Dymme beastes cheryshe euer the
 fayreste of their whelpes, or byrdes: and lyghtly it is a
 fygne of good prouise in theim, whan the dymmes make
 muche of theim. Also hunters knowe that that shalbe
 the beste dogge, whiche the damme is moste busy a-
 boute, and for whome she careth the moste, and caryeth
 firste in to hir letter. But in mankynde that is the
 moste vile and the least woorthye, that the mother loueth
 most tenderly.

If you wyll be loued in deede of your chyldren, and
 specially in that age, whan they knowe what is true
 and holy loue, than make them not to loue you ouer
 muche whan they knowe not yet what loue is: but let
 more by a spice cake, a honny combe, or a pece of sugar,
 than by both father and mother. No mother loued hir
 childe better than myne dyd me: neither any chylde dyd
 euer lesse perceyue hym selfe loued of his mother than
 I. Shee neuer lyghtlye laughed vpon me, she neuer
 coked me: and yet whan I had beene .iiij. or .iiij. dayes
 out of hir house, that she wiste not where, she was al-
 moste soze sycke. And whan I was comen home, I
 coulde not perceyue that euer she longed for me. There
 fore was there no body, that I more fled, or was more
 lothe to come nyghe, than my mother, whan I was a
 childe. But after I came to yonge mans estate, there
 was no body, whome I delyted more to haue in syght.
 Whose memory now I haue in reuerence, and as ofte
 as shee comethe to my remembraunce, I embrace hir
 within

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with in my mynde and thoughte, whan I can not with my bodye.

I had a frende at Paris, a very wel lerned man, whiche amonge other great benefites of god, reckned this for one: that his mother was deade, that cherished him so wonderously: whiche (said he) if she had liued, I had neuer come to Paris to lerne, But had syt styl at home all my life, amonge dicing, drabbes, delicates, and pleasures, as I begonne. Howe coulde this man loue his mother, that was so glad of hir deathe? But a wyse mother shall not wyll the for pleasure vnto hir chylde, but vertue. Nor for ryches, but for counnyng and good fame. And rather for an honest deathe, than for an vncomely lyfe.

The woman of Lacedemon had leauer their sonnes shoulde die honestlye, for the defence of their countrey, than flee to saue their liues. And wee rede in histories, that many of them haue kylled with their owne handes their sonnes, that were cowardes and dastardes, pronouncing these woordes,

This was neuer my sonne,

Nor borne in Lacedemone.

Sophia, whiche had .iiij. goodly daughters, named them with .iiij. names of vertu, Hope, Faith, & Charitee, and was very glad to se them all dye for the honoure of Christe, and buried them hir owne selfe, not farre frome Rome, in the time of Hadryan the mperour.

Lette not the mothers bee so dilygent in teachyng theire children craftes to gette good by, as to make them vertuous. Neither shal bydde them take example of suche as haue gathered muche goodes, in short space but rather of suche as haue comen vnto great vertue
and

and goodnes.

The people of Megera is diſprayed, and not without a cauſe, for teachynge theyr chyldren nigardeſhippe and couetyſe: and in ſtede of honeſt chyldren, made them ſparynge bonde men. Wherefore they cauſed ſuche thynges, as we ſee chaunceth nowe adates, that wythe byddynge them ſo ofte ſeke for good, gette good, increaſe theyr good, and gather good by all meanes, they cauſed theyr chyldren to doo miſchiefe and vngacious dedes. The whiche faulte is a great parte in the fathers and mothers, which be counſailoures, cauſers, and ſetters vpon: and as good reaſon was, whan the chyldren coulde fynde none other waies to come by ryches, they robbed theyr father and mothers. And if thei ſaw that all was ſo well and cloſely layed vppon, that they coulde not come by it, than begunne they to hate theyr fathers and mothers, and wyſhe for theyr deathes, and ſeke meanes to rydde them alwaie. And it is playnly known, that many haue poiſoned theyr fathers and mothers, becauſe they thoughte to longe, to tarye tyll they dyed for age.

Often tymes they rebuke their fathers and mothers of theyr owne vices, as thoughe they had learned them by theyr example or negligence. For the vnchriſtlye yonge man, whiche hadde an vnchriſtlye father, ſayed of this faſhon: I wyll impute myne vnchriſtynes vnto my father. For I was not brought vp with ſadde demeanour neither vnder the lawe of a well ordred houſe whiche moughte haue inſtructed my maners better, and plucked me frome thoſe vices, that myne age was inclined to. But whan that fyrſte age of chyldren ought to be holden vnder, and kepte in by ſadde orderynge,

Whyleſt

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lest it fall vnto vice, through ouer muche libertee, from
whiche it wyll bee harde to plucke them againe, and
as the wyse man counsaileth, neuer haue the rodde of
thz boyes backes: than specyally the daughter shulde
be handeled without any cherisshynge. For cherisshynge
marreth the sonnes, but it vtterly destroyeth the daugh-
ters,. And men be made worse with ouer muche lyber-
tee, but the women be made vtterly naughte. For they
be so set vpon pleasures and fantasies, that excepte thei
be well brydled and kepte vnder, they renne on head in
to a thousande myschiffes. Nowe howe the daughters
oughte to bee broughte vp, I haue shewed in the booke
afore. Therfore the mother shall reade it, bothe because
there be many thynges pteignynge vnto maryed wo-
men, and because it is the mothers duetie, to see that hir
daughters do that we teache there.

And whan the mothers haue prouyded as well as
they can by wordes, that no foule, vncomelepe, or vnclen-
lye thyng, or ieopardous, or vngacious abyde in the
chylde's mynde, than shall they prouyde mooste of all,
bothe by example, and dedes, that the chylde se nothing
whiche can not bee counterfeted and folowed withoute
chame. For as I saied before, that age is euen almoste
lyke an ape, and dothe nothinge of it selfe, but all by
counterfetyng of other. And though the fathers and
mothers by their auctoritee and loue, and also com-
maundement, put the yll examples of other folkes oute
of the chylde's mindes, yet they can not rebuke that
they doo them selfe: or though they wolde rebuke it, yet
wyll not chyldren be so muche moued with that, that
they heare, as with that, that thei se. Wherefore the poete
Iuuenall saieth full well, that the examples of fathers
and

a chzisten woman.

ccviii.

and mothers, maie do moze, than a great deale of war-
nyng and teachyng, of a greate sorte of maisters: for
they shall do them moze hurte by the example of one yll
dede, than they haue dooen them good by muche holpe
counsailynge. And therfore the afore saied poet counsaileth
wisely in the. xiiii. Satyre on thys maner:

Let nothing, that is filthy to speake or see:

Come nere those doores, wherin children be.

Allwaie with songes of baudes, wenches lyght,

And skoffynge iauels, that walken all nyght.

Thou shuldest geue children great reuerence,

If thou go about any inconuenience.

Noz set it light a childe's yeres and age,

But whan thou fallest in to outrage.

Yet for thy littell childe, whiche is in syght,

Refrayne that foule acte with all thy myght.

Celius Plinius dispzeiseth Numidia Quadrantilla,
because she kepte and cherished players and iesters,
moze than was conuenient for a noble woman. Not
withstandynge he commendeth the old womans wise-
dome in this poynte, because she wolde not suffre hir
Neewe Quadratus, to loke vpon hir prayers, ney-
ther within hir house, noz in the common playng place.
And whan so ever she wolde here them, or was aboute
to take hir pastyme in playng at the chesses, shee v-
sed to commaunde hir newew to go his waie, and stu-
dy his boke.

The same afore saied Plinius geueth great thanks
by a letter vnto Hispula his wifes aunte, because shee
had broughte vp and instructed his wyfe wythe good
lernynge, whiche neuer sawe any thyng in his auncles
house but honestie and vertues. And no doute, muche
moze diligence ought to be geuen aboute the daughters

H. ij.

that

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that nothyng blotte their demurenes, chastitee, or sadnes, because these thynges be required moze perfecte in a woman than a man. And the females in all kyndes of beastes dooe folowe example mozte wittily, and euer moze redily and moze perfectly the vyces, whiche thyng the male dooeth also. Wherfore she wyll lightely do that whiche she seethe hir mother, or anye other woman that she seeth regarded of folkes. Neyther she can refrayne hir selfe, if shee haue their example for auctoritee. Wherfore in suche countreys, where the noble and gentle women be badde, there be but fewe of the lowe degree and comminalltee good. And than they that be brought vp of yf women, be not lyghtly any other them selfe. Howe be it, the doughter resembleth not so muche hir mother, as hir that hath broughte and nourished hir vp. Wherfore many bastardes which haue ben brought vp withe theire graundmothers on the fathers side, be ynge vertuous women, haue gone out of theyr mothers kinde, and folowed the lyfe and holynes of their graundmothers that nourished them.

Cato thelder banished Caius Manlius out of the senate house, because he kyssed his owne wyfe, bys daughter beyng by. For that ignorant age vnderstandethe not, wherfore euerye thyng is doen, but it wyll represente the same actes, lyke as a glasse representethe the facions of bodyes, sette before it, but not in the same condicion. Whiche thyng the mozte wyse and holye man Eleazar, vnderstandynge, whan he was commaunded by the statute of kyng Antiochus, to eate swynes fleische, and refused it, and was counsailed by pagannes that were his frendes, at leaste wyse to make countenaunce, as though he dyd eate it, that he myght

myghte vnder that coloure eſcape, as though he had obeyed the kynges wyll, he made aunſwere: that he had leauer dye, than dooe any thinge that myght geue yll example to yonge folkes, and ſpeake vnto them in theſe wordes. For it is not conuenient nor comely for myne age, to vie anye ſimulation, that yonge men maie ſuſpecte Eleazar, whiche now is paſte. lxxx. yeres and tenne of age, is touned vnto the lyfe of alyantes and infidels: and ſo they by the meanes of my ſimulation, and for a litell ſpace of this corruptible lyfe, ſhall bee diſceyued: and by that meanes ſhall I gette a ſhame and curſe vnto myne olde age. For though I ſcape the puniſhement of men, at thys preſente tyme: yet ſhall I not ſcape the handes of almighty god, neyther quicke nor deade. Wherefore I wyl do as is ſemynge myne age, die boldlie, and leaue an example of noble ſtomacke vnto yonge men, whan I ſhall take an honeſt dethe withe a redy and bolde mynde, for the moſte holpe and vertuous labours:

As ſoone as this was ſaied, he was ſtreighte carped vnto execucion, and they that led hym, which were more fauourable to hym befoze, were than diſpleaſed, for the wordes that he had ſpoken, whiche they thought that he had ſaied of preſumpcion, but whan he was nigh beaten to deathe, he cryed oute and ſaied: Lorde, thou that haſt holy knowlage, thou knoweſt playnely, that whan I myght haue been deliuered from deathe, yet I ſuffre harde peynes of my bodye: and I ſuffre them gladlye withe all myne herte, for dreade of the. And ſo he departed a waie, leauynge a memoriall of his deathe, for an example of vertue and boldenes, not onely vnto yonge men, but vnto al his nacion. Therfore the ſonnes ſhuld

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be enformed and taught with example of their fathers. Neither there ought any thyng to be shewed vnto them that maie be turned lyghtlye vnto vice, lest they tourne it moze lightlye, bothe by the reason of their owne ignorance, and by reason of mans nature, whiche is inclined vnto the worse.

1. Reg. 11.

Our lord punished Helye, the iudge and byschoppe of Israell, not because he gaue an yll example vnto his sonnes Ophini and Phinees, but because he dyd not punish his yll and vngracious sonnes. Therefore he perished with a fall out of his chayre, and the heritage of his benefyce was geuen awaie vnto a nother kinred.

Nowe howe muche moze greuous vengeance wyll he take vpon suche fathers, as teache their children eyther by counsaile, or by their example, to lyue vngraciously: And seeing that the punishment of the sonnes, whiche were adulterars, redounded vnto the father, because he dyd not prohibite them, as muche as laye in hym: What shall he dooe to suche fathers, that excite and moue their children vnto lechery, pleasures, and vngracious actes, either with wordes, or els with deedes: And on the other syde, of the woman that accustometh hir children vnto vertue, the maister of the pagannes sayncte Paule, speakethe in this maner: The woman hath gone out of the waie by transgression, howe bee it she shall be saued by bryngynge forth of chyldren, if she continue in faythe charitee, and holynes with chastitee.

1. Tim. 11.

Of

Of thye maried women and ſtepmothers.
The. xii. Chapter

Suche as marie agayne, after the deathe of theyr fyrſte houſbandes, beſyde all that we haue wyrtte here afore, muſte be warned this thyng, to take heede, leſte they diſpleaſe theyr houſbandes, whiche they haue, wiche ouer muche reherſynge of theyr fyrſte houſbandes. The condicion of the worlde is ſuche, that euer folkes reckon thynges paſte, better than thynges that be preſente. The cauſe why is, becauſe no felicitee is ſo greate, but it hath muche diſpleaſure and bytternes myngled wiche it: whyche ſo longe as it is preſent, greuethe vs ſore, but whan it is ones gone, it leauethe no greate felynge of it ſelfe behynde it: and for that cauſe we ſeeme the leſſe troubled wiche ſorowes paſte, than wiche ſorowes preſente. Alſo age renneth on a pace whiche maie euerie daie worſe than other ſuffre diſpleaſure, and is moze feble to ſuſteigne caſualtees chaunſynge. Moreouer the remembraunce of the fourther and moze luſtie age, and as it were a comparyſon of it wiche the moze paynefull age, cauſeth the great werynes of the preſente ſtate, and longynge for that whiche is paſt. But Salomon woulde not haue ſuche thoughtes to come into the mynde of a wyſe man, for to reckon the yeres paſt better than the yeres preſent. Neyther a wiſe woman oughte to counte or reckon hir houſbande, whiche is deade, better than hym, whiche ſhee hath on lyue. For they bee ofte diſceyued in this poynte, becauſe if anye thyng diſlike theym in theyr huſbande, whome they haue, than call they to remembraunce onely ſuche poyntes as pleaſed theym in theyr fyrſte houſbandes. And that thyng they doo the moze ſpiteouſly, if theyr
preſent

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present husbände discontente theyr mynde in those thynges wherin theyr fyrst husbändes dyd theim pleasure. Than without all consideracion of other thynges, they compare theyr husbändes togyther onelye in that: and there vpon ryseth peyne, whynnyng, and troublous wordes agaynste theyr husbändes. And whyles they bewaile and complayne the myse of theyr deade husband they kepe nother.

¶ Als for stepmothers theye haue an yll name, as malicious towarde theyre housbändes chyldrene: of the which thyng there be many examplis in memozi. Therfore women muste be warned ofte, to rule theyr owne braydes and fantasyes of mynde: for therof comethe the fountayne and begynnyng of all bothe yll and good. And if thou suffre thy braydes to rule the, they wyll brynge vpon the a greate numbze of troubles and miseries, whiche afterwardes thou shalte not lyghtely shake of. But if thou rule theim, than shalte thou lyue holyly and fortunatly. And that thyng thou shalte obtaine, if thou wilt studie diligentely, whyles thy mynde is at reste and quietnes, howe thou mayste behaue thy selfe, whan causes of mocion and trouble come vpon the. Therfore stepmothers be not rough and vnreasonable, sayunge suche, whose passions and braydes of mynde plaie the the tyrannes ouer theym: and they dooe not rule theyr braydes, but folowe and serue them. For she that is ledde with discrecion, reason, and consideracion, shall reckon hir selfe and hir husbände all one. And therefore she shall counte bothe his chyldren and hirs common to them bothe. For if frendshyp make all thyng common among frendes, in so muche that many haue loued and fauoured theyr frendes chyldrene as
their

they? owne: howe muche more abundantlye and perfect
lye ought wedlock to cause the same, which is the hygh-
este degree, not onelye of all frendshypes, but also of al
bloud and kynred:

More ouer, she oughte to haue compassion of theyze
tendze and weake age, in remembzaunce of hir owne.
For if she haue chylzen, she shall loue, others to, remem-
brynge that the chaunce of the worlde is indifferente,
and that hir chylzen shall fynde souche fauoure of o-
ther folke, whether she dye or lyue, as she hathe shewed
to other folkes chylzene. And in deede a good woman
wyl be vnto hir husbandes chylzene that, whiche she
maie heare them call hir so often, that is mother. For
what woman is so farre out of all humanitee and gen-
telnes, that wyl not be moued and mytygated wythe
this woorde, mother, of whome soeuer it is sayed: And
specyallye of chylzene, whyche can not flatter, but speke
so euen wyth they? stomacke, lyke as they woulde they?
owne mother, of whome they were bozne: Howe swete
is the name of frendshyp: Howe manye displeasures
and hatredes dothe it put awaye: Than, howe muche
more effectuall oughte the name of mother to be, whi-
che is full of incredyble charitee: Thou mooste irefull
woman, doest thou not mollifie, whan thou hearest thy
selfe named mother? Thou arte more ragious than
any wylde beaste, if that name wyl not sterre the. For
there is no beaste so ragious, and cruell, but if an o-
ther yonge of hir owne kynde, faune vpon hir, she wyl
be by and by mylde vnto it. And thy husbandes chyl-
zene can not make the gentyll and mylde wythe swete
woordes. Thou art called mother, and shewest thyselfe
an enemy. Thou many tymes gatherynge hate with-

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out cause, bleste it vpon that weake and innocent age. And whan it were conueniente, that all Chyristen men shulde be as bzethern to the, in benenolence and charitee, thou hateste those, that be conuigned vnto the in house and bloude, and that be bzethern vnto thy chyl dren. It is meruaile, that the soule of theyr mother doth not pursue the, bere and trouble the. Dooe you vnderstande, you stepmothers that be suche, that your vnruly ire and hate cometh but of thy dreames of your owne folye: For whye dooe not stepfathers hate theyre wyues children in like maner? For there is no stepfather, but he louethe his wiues son as well as his owne.

I haue reade of manye stepfathers, that haue geuen the inheritaunce of realmes vnto theire wiues sonnes, euen as they had beene theyre owne, as Augustus lefte thempyre of Rome vnto Tyberius, and Claudius vnto Nero: And yet had Augustus chyl ders chyl dren, and chyl dren of theim againe: And Claudius had a sonne. Whiche thyng they dydde not for lacke of knowlage, that they were not theyr owne sonnes, but because they perceiued in reason and consyderacion, that there was no cause of hate betwene stepfathers and steppe sonnes except theyr owne condicions dyd cause it. For what offence hath the stepsonnes made vnto theyr stepfathers, excepte they haue offended theym because they were not theyr owne sonnes. As for that thyng laie in goddes handes, and not in mans power.

Yea but some wolde saie, the stepfathers do not plaie and trifle with theyr stepsonnes, as theyr mothergwold. To make answeere there vnto, by that argumente theyr naturall fathers do not loue them. But wherto shulde I saie any thyng of the stepfathers loue, whan there be
some

some mothers so madde, that they wene theyz housbandes loue not theyz owne naturall children, because they do not stryfe and foole with them all the daie and al the nyght styl, as them selfe doth. The man can not dote as the woman can. For that same stronge stomacke of man can helde and couer loue well enoughe, and rule the it, and dooeth not obey it. But you stepmothers, whye do not you euer kyss, combe, and pyke your stepchylzen as you do your owne: there is great darknes of mistye fantasies in your myndes, that what so euer you loue, you thynke euery bodye shoulde loue the same, and that no man loueth that enough: And what soeuer you hate you thynke is woorthye to be hated of euery man, and that euery bodye loueth that to muche. And some there be, whiche whan they hate their stepsonnes, deadlye, yet they swere they loue them: Which be madde, and if they beleue, that anye man will beleue them: And yet thepe bee moze madde, if they weene to deceyue god. Doeſte thou loke after, that Chziste shulde here the, whan thou calleſte hym father, whan thou wythyeſt awaie frome thy steppe chylzen, callynge the mother. Sayncte Iohan the apostell doth not beleue that any such dothe loue the inuisible god, that hateth his brother whome he loketh vpon.

Howe she shal behaue hir selfe with hir kynnsfolkes and
alyance. The xlii. Chapter.

The greate lerned man Rigidius Figulus saieſh, the deryuacion and sygnification of sylster, is as though he I woulde saye, separate and goynge asyde because she is separate and goethe into an other house and kynred. Whiche thyng seynge it is so, the woman
that

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that is maryed shall begynne to bee moze seruisable vnto hir alvance, than to hir kynsefolkes, and so it is conuenient for many causes. fyrste, because she is as it were shifed and planted in to that kyn, vnto whiche she shall beare chyldren, & the whych she shal multiplye with, hir temynge. Secondly because she hathe the beneuolence and loue of hir owne kynsefolkes all redye. Therfore she must seke for the loue of hir alvance afterwarde. Thyrde, that hir chyldren maie haue the moze loue of their fathers kynred, whan they shall be holpen not onely wythe the beneuolence of their father but also of their mother. And in shorte conclusion, it shall be cause of manye pleasures, if thou be loued of thyne alvance, and manye displeasures, if thou be hated. And this was the thynges that those men loked after, whiche shifed maryage out of kynred into other folkes, that loue and frendshyppe amonge people myghte spreade the broder. Therfore it is conueniente, diligently to get the lone of thyne alvance, or if thou haue it al redye, to kepe and holde it.

It is saied, that mothers in law beare a stepmother hate vnto their doughters in lawe. And agayne, doughters in lawe bere no greate loue and charitee towarde their mother in lawe. Therfore Terence, after the common custome and opinion of people, saieth: All mothers in lawes hate their doughters in lawes. And there was a merye woman, the whiche whan she sawe hir mother in lawes ymage made in sugare, she saied, it was bitter.

Plutarche, and sayncte Hieronymus takynge of hys auctoritee, where he wyrtethe agaynst Iouinian, telleth, that it was an olde custome in Leptis, a citee of Affryke

Alfryke, that a newe maryed wyfe, on the next daye after hir maryage, shuld come vnto hir mother in lawe and praeie hir to lende hir a pottle, and she shulde saie she had none: to the intent that the yonge wyfe might knowe by and by after hir maryage the stepmotherlye hate of hir mother in lawe, and be lesse greued afterwarde, of any thyng bechaunced that she wolde not.

¶ But whan I consider the cause of this enmitye, me thynke bothe their enuies very foolyshe. For the man standethe as it were in the myddes betwene his mother and his wyfe, and so eyther of them hateth other, as an expulser of hir selfe. The mother is discōtent that all hir sonnes loue shulde be turned vnto hir doughter in lawe: and the wyfe can not suffre any to be loued, but hir selfe. And therof ryseth hate, enuy, and brawlyng, as it were betwene two dogges, if a man stryke and cheere the one, the other beyng bye.

¶ Pythagoras scholers in olde tyme, and those that were of his secte, dyd not recken frendship minished, the more that come vnto it: But to be the more increased and strengthened: so the mother oughte not to thynke hir selfe a mother euer the lesse, if hir sonne marie a wyfe: nor the wyfe ought to counte hir selfe a wyfe the lesse if she haue a mother in lawe, but rather either of the ought to reconysle the one vnto the other, if anye discorde chaunce betwene them.

¶ Thou foolishe mother in lawe woldeste thou not haue thy sonne to loue his wyfe, whiche is a companion and a frende inseparable? Coudeste thou haue suffered, not to haue been loued of thyne owne husbande? What greater miserye canste thou wishe vnto thy son, than for to dwell with his wyfe with displeasure? And

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thou foolishche doughter in lawe, woldeste not thou haue thy husbände to loue hir mother: Dooeste thou not loue thy mother: Thou shalt be loued of thy husbände, as his felowe and dere mate: and thy housbände shall loue hys mother, as vnto whome he is bounde, for hys lyfe, his nozischynge, and his bringynge vp: and therefore he owethe greate loue and kyndenes. The doughter in lawe, knowynge that hir housbände and she is all one, shall reckon hir husbändes mother hir owne, and shall loue hir and reuerence hir no lesse than hir naturall mother, but be moze seruisable vnto hir, that she maye bynde hir the moze to loue hir. She shall not be displeased, if hir housbände loue his mother, but rather, (beinge a good and a vertuous woman) if she see, he doeth not behaue hym selfe vnto his mother accordinge lyke she shall exhorste hym, and desyre hym to behaue hym selfe as a sonne oughte vnto his mother. There is no mother in lawe so out of reason, but she wyll be the better contente, if she knowe hir doughter in lawe chaste, and lounge to hir husbände. . . Agrippyna, nere vnto Augustus thempour by his doughter Julia, whiche was maryed vnto Germanycus, neuewe vnto Liwia, thempresse, by hir sonne Drusus, was hated of Liwia, bothe as a doughter in lawe, and as a stepdoughter, and was of hir owne nature bothe sharpe and shrewde enough: but she was so chaste of bodye, and so lounge vnto hir husbände, that with those two vertues she altered the fyere mynde of hir mother in lawe Liwia, and turned it to good. . .

The doughters in lawe oughte to nourishe and sustayne their mothers in lawe in their necessitee, more other wyse, than if they were theyre owne mothers.

Ruth,

Ruthe, a Moabite bozne, lefte hir countrey and all hir kynne, for hir mother in lawe, because she woulde not leaue the olde myſerable woman in ſozow and heauynes. Therfore ſhe bothe comforted hir with the woozdes, and nouryſhed and founde hir with hir labour, and in all condicions fulfilled the rounge of a daughter.

Neither that ſame greatte charitee of Ruthe lacked rewarde, for by the counſaile and helpe of hir mother in lawe, ſhe gate Booz vnto hir huſbande, a greatte ryche man, and bare I ſay the prophete, and was graundmother to kynge Dauid, of whoſe ſtocke our lorde Chriſte was bozne.

How ſhe ſhall lyue with hyr ſon or hyr daughter maryed, and how with hir ſonne in lawe & daughter in lawe. The xiiii. Chapter.

AS it is conuenient for the wyfe to applye hir ſelfe vnto hir houſbandes diſcretion and wyll in all other thynges: ſo whan anye of hir chyldrene ſhall bee maryed, and that bothe Ariſtotele in the ſecounde booke of houſe keepynge, teachethe: and reaſon byddethe, that the holle auctoritee ouer the chyldrene ſhoulde bee geuen to the fathers. So by the lawes of Rome, children were not vnder the mothers rule but the fathers, and that ſo longe as he liued, thoughe they were maryed, and of greatte age, excepte they were at theyr owne lybertee.

Nowe howe greatte power oughte fathers to haue ouer theyr owne chyldren, whan god would that Joſeph ſhoulde haue ſome auctoritee ouer Chriſte: The angell of oure lorde, what tyme he ſhewed vnto Joſephe in his dreame, that that, whiche was in the wombe of Mary,

The instruction of

Math. i.

was not conceyued by mans generacion, but by the power and woorkes of the holye goste: She shall (saied he) beare a sonne, and thou shalt call his name Jesus. He saied not she shall beare the a sonne, as the vse is to saye to the owne fathers. For women beare chyldrene vnto theyre husbandes: and yet he saied, thou shalt calle hym. Whereby he signified the power and auctoritee of hym, whiche was his father apparente, whan he had saied vnto the virgine, His name shall be called Jesus.

A wyse woman shall not pursue hir doughter in lawe, noz wene that shee wylnethe loue withe hatynge hir, neyther of hir noz of hir sonne. If she loue hir, and geue hir good counsaile, and teache hir, And if she do afore hir suche thynges as maie be example vnto hir daughter in lawe, bothe of chastitee and sobrenes, And if she make no disoord betwene the maryed couples, but if any chaunce betwene them by reason of other, auoyde it, and reconsyle them agayne wyth all hir myghte: If ynnallye, if she beare a motherlye affection towarde hir daughter in lawe, she shall lyghtly brynge to passe, that both hir sonne shall be more bounde vnto hir and shall optaine great loue and reuerence of hir daughter in lawe. For howe muche more shall he loue hir, of whom he hath been bozne, and by whom he hath his wyfe, both more chaste and sobze, and better agreeynge wyth hym where by he shall be bounde vnto hir, not onely for that benefit, that she is his mother, but also because she hath been the instructrice of his wyfe and causer of a great parte of his felicitye.

And the daughtere in lawe on hir parte shall beare none other mynde, vnto hir mother in lawe, than if she

if she were his owne mother, by whome she hath bothe gotten more knowlage, and is made better, and hath his husoande more pleasaunt and lounge vnto hit. And in a sharpe & a rygorous mother in lawe all thing chaunceth contrary.

As for the daughter, that is married, the mother shal not desyre to haue so muche his owne, as whan she was a mayde, but remembze that than she is skifted into an other house and kynred, to encrease that stocke: but she maie geue hit good counsaile, or putte hit in remembrance, whan she is maryed, of suche counsailes, as she gaue hit, whan she was vnmariied: but she shal not medle with hit in suche poyntes, as she thynketh will displease hit sonne in lawe. She shal not leade hit to churches, nor bzing hit home, nor speake to hit, if she thynke it be againt hit son in lawes wyl.

Neether leat any fooly she woman saie to me on this maner: what, maie I not speake to mine owne daughter: she is thy daughter in deede, but now she is not thy woman. For what so euer right thou haddest to hit thou haste geuen it ouer to thy sonne in lawe. Therefore & thou loue thy daughter, and woldest se hit happy, that is to saie, liue in concorde with his husbande, exhozte hit alwaie, and geue hit counsaile to obey his husbande in euery poynte, nor leat hit ones speake with the without he wyl geue hit leane. For who so euer will haue more lybertee with a mans wyfe, than the husbande will suffre, is and an oulterer. And who so euer toucheth any thyng of an other mans againt the owners wyl, is a thefe.

She shal loue hit son in lawe none other wyl than his owne sonne: but yet she shal reuerence hym more than

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than hir owne son. For a woman ought not to thynke, that she maie be as homely ouer hir son in lawe, as hir owne son: but she shal desyre his welfate as much as hir owne son, and geue him as good counsaile and exhortation: but yet in such maner, that she maie seme rather to exhort and requyre him, than byd and commaunde hym.

Of a wyfe well woꝛne in age. The. xv. Chap.

A wyfe well shot in age, shall doe as philosophers saie the byrde of Egypte dothe, whiche whan it is olde, purgeth all the fylthy humours of hir bodye with spices of Araby, and sendeth forth of hir mouth a wonderous swete bꝛethe: so a woman, whan she is past the pleasure of the body, and hath done with bearynge and byrnyng vp of chyldzen, than shal she sauour and bꝛeth all heuēly, she shal nerther saie noꝛ do any thing that is not full of holynes, and that maie be example for yonger folkes to take heede of. Than as Gorgias (the Rhetozician) saith, hir name shall begynne to spryng and be knowen, whan hir person is vnknown, than hir lyfe, holly passed befoze, shall begynne to appere: than in deede a vertuous woman shall rule hir husbände by obeysance, and shall byrnye to passe, that hir housbände shall haue hir in great auctoritee, whiche afore tymes hath lyued cuer vnder hir husbādes rule. Archypa, wyfe vnto Themistocles, by diligent obedience vnto hir husbände, obtained of hym suche loue, that he againe, whan he was the moste wyse and moste noble man, yet folowed he his wyues mynde, almoste in euery thyng: and there of came this facion of argument, whiche in wordes was common amonge the Grekes: what some euer this childe will, they ment

The

Theophrastus Themistocles sonne, whom the mother loued tenderly, than argued they thus: what someuer this chylde wyll, the mother wyll: what so euer the mother wyll, Themistocles wyll: and what some euer Themistocles wyll, all the citee of Athens will: and what so euer the citee of Athens wyll, all Grece wyll.

¶ Our lord commanded Abraham, to take hede vnto Saras words, because she was aged, and past the lust of the body. wherfore she would not counsaile him any chyldishe thyng, or that he neded to be ashamed of, by p^reson of hir wāson body. Therfore whan a wise cometh vnto this estate, and al hir children married, and hir self rid out of worldly busines, than let hir loke to p^r ground with hir body, yelding it vnto the ground, but with hir minde beholde the heauen, whither hir mind shuld flit, and lyfte vp all hir senses, hir thought, and all hir minde vnto god, and prepare and applie hir selfe holpe to hir iourney, no; thinke nothings, but that per-
tayneth vnto hir iourney, whiche draweth towarde. But let hir be wise, lest in stede of holines, she fal in supersticion, by the reason of ignorance. Let hir be muche in holy woorkes: howe be it, yet trust moze vpon the mercy and the goodnes of god, no; trust not on hir self, as though by the reason of hir woorkes she might come thither, as she intendeth, rather than by the benefite and gifte of god. And whyles hir herte is lusher than hir body, leaue some of hir bodily labour, and labour moze with hir mynde. Lette hir praye moze and moze intentiuelly: let hir thinke often of god, and moze frequently, fast les, and wery hir selfe lesse with walkynge about vnto churches. It is no neede to minyshe hir aged body, and forsake hir nourishynge. Let hir doe

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good vnto other, by geuyng theym good counsaile.
Lette hit do theim good also with example of hir life,
of the whiche comoditee a great parte shall retourne
vnto hir selfe.

Here endeth the seconde boke.

THE THYRD BOKE OF
THE INSTRUCTION OF A
CHRISTEN VVOMAN.

Of the mournyng of wydo wes. The first Chap.



Good woman, whan hir housbande is
deade, ought to knowe, that she hath
the greatest losse and damage that
can bechaunce hir in the worlde, and
that there is taken from hir the herte of
mutuall and tendre loue towarde hir:
and that shee hath losse not onely the one halfe of hir
owne lyfe (as learned men were wonte to saie, whan
they had losse theym whome they loued derely) but hir
selfe also to be taken from hir selfe all together and pe-
rished. Of this cause maie come honeste weepynge, so-
rowe and mournynge with good occasion, and way-
lynge, not to blame. It is the greatest token that can
be of an harde harte and an vnchast mynde, a woman
not to wepe for the death of hir husbande. Howe be it
there be two kyndes of women, whiche in mournynge
for their husbandes, contrary waies doe bothe a misse:
that is bothe they that mourne to much, and those that
mourne to littell. I haue seene some women no more
moued

moued with the death of their husbandes, than it had bene but one of light acquaintance, that had dyed, whiche was an euident sygne but of colde loue vnto theyr husbandes. Whiche thyng is so foule, that none can be moze abhominable, no: moze cursed. And if a man aske theim, why they do so, or rebuke theim, they answer agayne, the nature of the countrey so requireth. And the same excuses lay thei for them, that vse to put the cause of their vices in some planet, or qualities of the ayre or erthe, where they dwell. But the nature of the countrey is cause of no vices. For than the countrey ought to be punished, and not the offendours. we take no byre of the heauen, or ayre, but of our owne maners. For vnder every skye is bothe good liuyng and ill. Nor there is no countrei so wretched in the worlde, that it ne hath some good people ther in: no: none so good, but it hath some nought.

I haue saide here afoze, that I haue seene some, nothyng moued with the death of their husbandes. Likewise, I haue seene some, that wolde with a right good will haue quitte their husbandes lyfes with theyr owne. wherfoze there is no reason, why they shuld lay theyr fautes in the condicion of the Region. For in the countrey, that is called Betica, the ayre is colde, and yet saith Pomponius Mela, that the very women lacke no stomacke to die on the bodies of theyr husbandes, and haue a speciall desyre to bee buried with them. And because that the custome is there to marie many women vnto one man, there is greates striuyng amonge them, whiche shall haue the praise therein, of them that shall geue iudgement. The victory is geuen to most vertuous: and it is a great pleasure to the

that made by the most likely and greatest learned men wrote
 that women be to woe in India. **A**lso in olde tyme the women of Almayne, frome
 whens the islandians take their originall and firste
 begynnyng, married neuer but of maydes, and so made
 ascende of all hope and desyre of mariage at ones. For
 they took one housbande as one body and soule, and
 neuer desyred, nor thought of matryage after him: as
 though they loved the matrimony it selfe, and not the
 husbandes. wherby nowe thou maist se, that vertues
 and maners be chaunged with aboundaunce, ryches,
 and pleasures, and the euill fyre of ryches quencherh
 the good fyre of charytee. All the lawe of Christe found-
 eth none other thyng, but charitee, lone and heare.
 2. For our lord saith: I am comen to call fyre into
 the earthe, and go about nothyng so much as to make
 it to bourn. But whan we couple the ryche diuell
 to ppoze Christe, and vnto sobre vertue, reuell and
 drunkennes, vnto chaste sadnes, desolute and wotow
 pleasures, paganise and herhenes vnto Christianitee,
 and the diuell to god: than god disdergnyng such fe-
 lowshyp, taketh his giftes from vs, and leaueth vs the
 gyftes of the diuel. Not withstanding, it may so chance
 that there be in womens mindes suche constance sted-
 fastnes, that they maie comfort them selfe: and though
 they be overcome and oppressed, maie by wysedome yet
 recouer againe. That wolde I greatly praise in a man
 but in suche a fraile kynde, it is no good token to haue
 so passyng great wysedome.
I had herd of great wise men, that haue taken ve-
 ry heuily the death of but light frendes, and wepte for
 them habundantly. Solon, whiche made the lawes of
 the

the people of Athens, one of the. vii. wise men, commended his own burial to be kept with weeping & wailing, that his frendes might shewe how much they loved him.

¶ Also after that Lucretia was slayne in Rome, when Junius Brutus, whiche was reuengear of hir deathe and rape, done by the kynges son: had dzyuen the kynges out of Rome, and warre was made agaynst the kyng: In the fyrst setting togyther, this Brutus was killede, and the wyues of the citee mourned a twelue moneth the death of hym, that had ben the defender of thier chastitee. And yet mourned they, but an other womans husbande, and because he defended an other womans chastitee. Than howe muche more oughtest thou to moune the deathe of hym, that is the defender of thyne owne chastitee, sauer and keper of thy body, father and tutour of thy chyldren, welthe of thy house, household, and thy goodes, ye and more to, thy gouernour & forde: And thou woldest wepe in dede, if thou shuldest not departe richer from hym, than thou camest to hym. But now the love of money taketh awaye all the grette of the sorowe. Thou woldest wepe for his deathe; if thou haddest loved hym, when he was on lyue. But now thou arte not sorry for his departing, whom thou settedst nothing by, when thou haddest hym.

¶ Also many be glad, that theyr husbandes bee gone, as who were ryd out of yocke and bondage: and they reioyse that they bee out of domynion and bonde, and haue recovered theyr libertee: but they be of a foolyshe opinion. For the shyppe is not at libertee, that lacketh a gouernour, but rather destitute: neyther a chyld that lacketh his tutour, but rather wandyringe without order and reason. For a woman, when hir husbande

bande is gone: For than she is in deede Vidua (as she is called) a wydowe, that is to saie, desarte and desolate. Than is she in deede tost at all auctures, as a shyppe lacking a master, and is carped without discrecion and consyderation, as a chylde whan his ouerseeer is out of the waye.

¶ Here peradventure some woulde saie, he was suche an husbande, that better were to be without hym, than to haue him. Was so wolde neuer good woman saie, nor plesse in. For if he were of the beloued, as the lawes of god do commaunde, he shuld be, that is to saie, as he were thy self: thou woldest be as sozie that he shuld die as thy selfe. Unto an yll woman, excepte hir husbande leat hir haue hit lybertee to all vices that hie mynde lyeth to, he is intollerable. But vnto a good woman, no husbande can bee so yll, that she ne had leauer haue his life than his deathe.

¶ But what shoulde I speake muche of this matter? I haue shewed enoughe in the booke afore, that she is neither woorthy the name of a good woman nor wyfe, that can not lone hir husbande with all hir herte as his selfe. ¶ Circumspecte nature, or rather god, the mooste wyse master of all good maners. There is no kinde of vertue, but he hath created some lyving thing that blissh it, for to reioyce, and reioyes those that dispise that vertue: as does by thei traitor reioys the bewdnes of them, that can nothyng do. And the falshe fulnes of dogges, dampneth the veraynes of false people: thei contempne fraudes and gyles with thei symples: sturkedones and carrels geue example of trewe and faithfull lone, in marriage. For those bydes, as Aristotle saith, Ioue content with one male, nor take none

none other. The turtle doue, whan hir male is deade,
 nether dypneth lycoure, noz sitteth on the grene tree,
 ne cometh amonge none of hir felowes plaingne and
 sportynge together. These chaste and holy loues mea-
 neth Salomon, whan he calleth his spouse to hym, say-
 yng: The voice of a turtle doue is harde in our realme Tantl. 2
 And compareth his spouse sometymes to a turtell, and
 sometyme to a stocke doue.

Also thei that can haue no measure in their wepyng
 and mournynge, be as farre to blame on the other syde.
 For whan they bee newely wounded with the chaunce,
 they confounde and fyll all the place full of cryng, and
 teare their heate, beate their brestes, & scratche their
 chekes, and knocke their heades to the walles, & their
 bodyes to the ground, & drawe forth longe the tyme of
 their mournynge, as in Sicill, Asia, Grece, and Rome:
 in so muche, that the senate was faine to make statutes
 and lawes, whiche were called the lawes of the twelue
 tables, for to modysie and appease the mournynge.
 And therefore the apostle also, whan he wrote to this
 people, was compelled to comforte them, saynge: Bre-
 therne, I wolde ye shulde haue knowlage of those that
 slepe, that ye be not soze and penyfe, like othe people
 that haue no faith. For if we beleue that Iesus is
 deade, and reuyued againe: so shall god likewise bring
 againe with him all that be deade by him.

Nowe a wydowe, let hir bewayle hir husbände with
 hertie affection, and not crie out, noz bere not hir selfe
 with daschyng of hir bandes, neyther beatynge of hir
 body: but lette hir so mourne, that she remembre sober-
 nes and measure, that othe male vnderstande hir so-
 rowe, without hir owne bostryng and viteraunce. And

after that the first bzont of hir sorowe is past and swa-
ged, than leat hir begynne to study for consolacion.

Now here will I not bying forth the pzeceptes out of
the longe volumes of philosphers. For my purpose is
to instructe a Chyristen woman with Chyristes philoso-
phie: in comparison of whome, all mang wisedome is
but folye. My mynde is to serche a remedy. Let vs re-
membze the sayng of the apostle, that they which slepe
with Jesu, shall be brought of god with Jesu againe.
Wherfore we ought to be of good counforte. And she
that is a wyle woman, lette hir remembze, that all men
bee bozne, and lyue in this lawe and condicion, to paie
theyr dutie vnto nature, as theyr creditour, whan so
euer she asketh it, of some soner, of some later, howe be
it all be conteigned within the common lot and rate, to
be bozne, and lyue, and die. But our soules be immor-
tall, and this life is but a departyng into an other eter-
nall lyfe and blessed, to them that haue passed well and
vertuously this tempozall and transitorie lyfe. The
whiche thyng the Chyristen fayth maketh easie enoughe,
not by our desarte and merite, but of his goodnes, the
whiche with his deathe loled vs frome the bandes of
deathe: and death of this life is but as a sailyng out of
the sea into the hauen. Thei that die, go afoze, and we
shall soone come after: and whan we be departed & lo-
sed out of this body, shal leade our life in heauen vnto
that time, that euery man shall receiue his owne body
again: howe be it not so comberous and heaup as it is
nowe, but lightly couered and araid: with it we shall
haue blessed and euerlastyng lyfe.

This is the true and sure Chyristian consolacion,
whan they that be a lyue thynke and truste, that theyr
frendes

frendes, whiche are deade, be not separate from them but onely sent befoze into the place, where within short space after they shall mete together full merily, if they will do their diligence, that they maie by the exercise of vertues come thither, as they beleue that they be gone. ¶ These thynges ought christen prestes to shewe and tell vnto yonge widowes, and comforte their heuy mindes with these consolacions, and not as many do, drink to them in the funerall feast, and bid them be of good chere, sayng: They shall not lacke a newe housband, and that he is prouided of one for hir al redy, and such other thinges as they cast out at bankettes and festes, whan they be well wette with drynke.

Of the buryng of hir husbände. The. ii. Chap.

Also amonge many other thinges that we vse after the example of the pagans, this is one, to kepe the buriall with gret solemnitee. For the pagans and gentils beleued, that if the bodi were vnburied, the soule shulde haue great payne in hell, and that the royalties and ceremonies of buryng, shulde be an honour both to them and their successours. Not withstanding, there were some of them, that counted these but fantasies, and vanities. For Virgill in the person of Anchises, whome he induceth for an example of wysedome, saith, that the losse of sepulture is but a small thyng. And Lucane in this maner saith:

Nature in hir quiet lap doeth all thinge receiue,

He is covered with the skie, that hath no grane.

¶ Also wyse philosophers, as Diogenes. Theodoros, Senec, and Cicero, but in especiall Socrates, dyd proue by great reasons, that it forsed not where the car-

cas became and rotted. Marcus Amilius, which was the chiefe of the senate of Rome, commaunded his sonnes, a littell befoze he departed out of the worlde, to cary him out on a bere apoynted without any shetes or purple, nor shulde spende vpon any other solemnities besyde, past. x. s. for he saide: The corpes of noble men were commended by their owne noblenes, and not by coste of money. Valerius Publicola, and Agrippa Menenius, the one beyng banisher of the kynges, and restorer of the common libertee, the other broker and arbytratoz of the common peace, & many other mo excellent men dyd vtterly dispise the royaltee of sepulture: in so muche that whan they hadde been in great auctozitee and ryches, yet they lefte not behynde them so muche as to hyze an ouer sear, of the funerall with. And if they had counted so greatte goodnes, in buryng, as the people supposed, they wolde sure haue sene ther vnto.

Now I will speake of our martyrs of the Christian fayth, whiche cared not, where their deade bodyes lay, so that the soules fared well. For Christe, what tyme he shall restore the soules to the bodyes, shall easily fynde in his house, whiche he knoweth well enough, the least ashes of the body. Sainct Augustine in the booke that he named the Citee of god, in the firste, saith: All these busynes, as keepng of the corce, and ordze of the sepulture, and royaltees of the funerall, be rather the cōsolacions of them that lyue, thā any ease to the deade. For if soleimne buryng might helpe an euil man any thing than shulde poure buryng or els none at all, bynder, a good man. but we se farre contrary, nor the greatte royaltee of sepulture did not ease the peyne of the riche man

man, spoken of in the gospel: no; it was no rebuke to the lazar man, that his bodie laye on the erthe abiete and naughte set by. For afterwarde the tyche man was punished in hell for his yll liuyng, and the lazar was refreshed in the lap of Abraham, and had his rewarde for his lyfe innocently and vertuously spent.

Neither I woulde not that sepulture shulde be put a waie. For holy fathers, as Abraham, Isar, and Jacob, and Iosephe, whan they dyed, commaunded muche of their buryng. And Tobias was prynced of the angell of God, because he had buryed deade people. But all the ornaumes of sepultures ought to go to the profet of them that be deade, and not to them that lyue. For he that is deade, must make his rekenyng to god onely, whiche rekenyng of the merites of them that be deade, dooen before in theyr lyues, and of the cleue and pure myndes of them that be alpye. There is no shewe of riches nor pryde pleasaunt to hym, but holle truste and hope in hym, and charitee with thyn euen Christen. For if thou geue almes, thou shalt haue almes: and if thou be mercifull, thou shalt receyue mercy. Therefore make frendes to thy selfe and to thy louers, that are deade with thy wordly treasure that thou mayste fynde in the other lyfe them that shall receyue the into eternal herbowse. For our lord in the gospel geueth paradise to them, that geueth the woorkes of mercy: and denieth it to them, that denye the woorkes of mercy. Also he teacheth the wayes of geuyng almes, that thou geue none of thy gooddes to them that be of great habillitee, and make quite the, or do a better tourne for the agayne: but geue to poore folkes and beggars, that be not able to dooe as muche

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for the agayne: and so thou shalt haue great reward of god. Than howe muche is it better to clothe poore straungers, than thy ryche kynnsfolkes, and poore laie men, than ryche priestes, and that that is spende on ware and costely sepultures, to bee bestowed on poore wydowes, and fatherles children, and suche as lacke: And muche surer and more plentuous adnantage shall come hereof. And in the day of thy wepyng, thou shalt remembre them that euer wepe, beinge oppressed with necessitee: their teares shall folowe thine: theyr myrrh shall chere the. Thy frende that is deade shall find them attourneis and aduocates, mooste pleasant to the iudge eternall, to pleade his matter, and be as diligent in his peryll, as in their owne.

Nowe it appereth well enoughe, what I iudge of those wydowes, that disceiue their creditours of theyr payment, to byrge forth their husbandes coyally, or els do not accomplishe and perfourme the wyll and bequestes of the deade man, whiche thyng ought to bee doone specially.

I nede not to declare here, how much men be bound to the payng of their dettes, nor howe much the fulfilling of testaments ought to be regarded. For the true and durable honoure of the corse standeth in mennes hertes, and not in the pompe of sepulture, or tombes of marble and mettall, costly wrought. For men saie wel by the buryng of a good man be it neuer so poore: and prais for him, and curse sumptuous tombes, and that the more spituously, if the money bee yll gotten that it was made with.

De

Of the myndyng of hir husbände. The. iiii. Chap.

Let the wydowe remembre, and haue still before hir
 eyes in hir mynde, that our soules dooe not perishe
 together with the body, but bee losed of the bon-
 des of our corporall grossenes, and be lyghtned from
 the burden of the body, and that deathe is nothyng,
 but a separacion of the soule from the body, and that
 the soule departeth not so from the body into an other
 lyfe, that it clearely geueth ouer our matters here in
 this worlde, and they haue been ofte tymes harde of
 them that were on lyue, and they knowe muche of our
 actes and fortunes by the shewyng of aungels, that
 goe betwene. Wherfore a good wydowe ought to sup-
 pose, that hir husbände is not vtterly deade, but liueth
 bothe with lyfe of his soule, whiche is the veraie lyfe,
 and besyde with hir remembraunce. For our frendes
 lyue with vs, though they be absent from vs or deade
 if the lyuely image of them be imprinted in our hertes
 with often thinkyng vpon them, and daielely renewed,
 and they lyfe euer warcth freshe in our myndes. And
 if we forgette them, than they die towarde vs. The
 byetherine of Valeria Messalina, that was Sulpicius
 wyfe, asked hir, after hir husbandes deathe (because
 she was yet in the flowers of hir youthe, and helthfull
 of bodye, and therto goodly of beautie) whether shee
 would marry againe: Nay verely saied she: for Sul-
 picius is still alpyue to me. And this was the sayyng
 of a pagane, not assured of the eternall lyfe. Than
 what shoulde a chrysten woman dooe: Let hir kepe the
 remembraunce of hir housbände with reuerence, and
 not with wepyng: and let hir take for a solempne and
 a great

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a great othe, to sweare by hir housbandes soule, and let hir lyue and dooe so, as he shall thynke to please hir husbande, beyng no man but a spirite purified, and a diuine thinge.

¶ Also let hir take him for hir keper and spy, not onely of hir deedes, but also of hir consciēce. Let hir handle so hir house and householde, and so bypnyng by hir children, that hir husbande maie be glad, and thynke that he is happie to leaue suche a wyfe behynde him.

¶ And lette hir not behaue hir selfe, so that his soule haue cause to be angry with hir, and take vengeance on hir vngaciousnes. Cyrus the elder kyng of Persie, whan he dyed (as Xenophon writeth) commaunded his sons to kepe his memorie with deuotion and purenes, for cause of the honour of the god immortall, and the worshipp and the immortalitee of his soule.

¶ Lette the wydowe make an ende of wepyng, leaste we shoulde seeme to mourne for our folkes, that are departed as though we counted them cleane dead, and not absente.

¶ Of the chastitee and honestie of a widowe. The. iiii. Chap.

1. Cor. 9 **I**n geuyng instruction to a chrysten woman, whome I maie a man doe better after, than saint Paule, that saide, he was all thyng to all men: to the entent that he myght wynnne theym to Chryste: and putteth in his owne laude and prayse the busines of all churches: so he, writynge to the Corinthis, saith on this maner:

1. Cor. 7 Lette synge folkes applye them selfe to businesse of our lord, howe they maie please hym: and leat married folkes take heede of worldely matters, how they maie please and content their spouses. For it is conuenient, that

that the wife be all at hir husbands will, and that a single woman geue hir selfe holly to Iesu Chyſte, whiche is ſpouſe of all good and vertuous women.

¶ Therfore than lette paſſe all that trymmyng and arraiyng of hir bodye, whiche whan hir husbände lyued, myghte ſeeme to bee dooen for his pleaſure: but whan he is deade, all hir lyfe and all hir apparelle muſte bee diſpoſed and ordered after his wyll, that is ſucceſſour vnto hir husbände, that is immortall God vnto mortall man. Therfore muſte onely the mynde be pyked and made gaye: for that onely is it, that Chyſte maryeth, and in the whiche Chyſte reſteth and delyteth. but thoſe that intende to mary, tye & trymme vpon theim ſelfe. And that that I haue ſaied befoze of maydes, maye bee applied to this place: yet muche leſſe it becometh a wydowe to garnyſhe vpper and peynte hir ſelfe: whiche ſhoulde not onely ſeke for no bargayne, but rather reſuſe theim offred: neyther take any offers, but ſore agaynſte hir wyll, and compelled to the ſeconde maryage, if ſhe be a good woman. Howe be it in a mayde goodly rayment maie be more ſuffered, but in a wydowe it is to be diſcommended. For what body woulde not abhorre hir, that after hir firſte husbands deathe, ſheweth hir ſelfe to longe after an other, and caſteth a waie hir ſpouſe Chyſte, and maryeth the dyuill fyrſte, and ſynce man, beyng bothe wydowe, wyfe, and auouterer: But they haue bothe a more eaſy ſtate and condicion, and more ouer better, that ſhewe they wydowheade in their clothyng, and behauyng of their body and maners. For they that be neuer ſo vngacious, yet haue a fauour to theim that be good and honeſt: and by ſuch tokens as they ſe in them, caſt, if they

¶m

ſhulde

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shuld marie with them: and chaunce to die afoze them, what maner of wydowe thei shuld leaue behynde them. For I ensure you, there is no husbände, that woulde not haue his deathe inourned of his wyfe, and be hym selfe desired of hir, and missed: and seeyng that we haue suche pzeceptes for marped folkes, bothe of phyllosophers, and the apostels, what shoulde we thynke that theyr iudgemente was of wydowes? By whome the apostle Paule writeth to Timothy on this maner. A be-
1. Tim. 5 rate wydowe and desolate woman trusteth in god, and is in pzaier daie and nyghte: and shee that is delycate and carefull, is deade, ye beyng on lyue. Therfore byd them kepe them from blame. For they seeme to lyue in the syght of those that see them eate and drinke, and go and speake, and do ther woozkes of lyfe. But and one coulde perse with his syghte into theim, oz entre within the secretes of their mindes and thoughtes, he shoulde see that pooze synfull soule, howe it is putte from God, and spoiled & depziued of his life. Thus saint Paule saileth, Thus saint Hieronime, Thus saint Ambrose, Thus saint Augustine, Thus all saintes & holy men with one voyce and opinion saie, That wepyng, and mournyng, solitarines, and fastyng, be the mozte pze-
 cious dowries and oznaimentes of a wydowe.

Moreover what feastes, what plaies and daunces a wydowe shulde vse, saint Paule dothe shewe, whan he byddeth hir bee in pzaier daie and nyghte: and so whan hir mortall husbände is deade, she myghte bee at moze lybertee with the immortall, and moze by leasure, and ofter talke with hym, and moze pleasauntly, yea and to saie moze plainly, a wydowe ought to pzaie moze intentyfelv and ofter, and faste longer, and bee
 muche

much at masse and pzeachyng, and rede moze effectual
ly, and occupy hir selfe in the contemplacion of those
thynges that may mende hir liuyng and maners.

Anna the doughter of Phannuell, comen of the
tribe of Aser, whiche lyued with hir husband seuen yere
after hir mariage, and whan she had bene wydow four
score yere and foure, our lord Chziste founde hir in the
temple, out of the which she had neuer departed, but e-
uer in fastyng and pzaier daie and nyght. And in dede
I would haue greater vertue and perfection in a wi-
dowe, than in a wyfe. For the wyfe must applie hir selfe
to the will of hir mortal husvande, to whom she is ma-
ried, but a widowe hath taken Chziste to hir husbando
imortal. wherfoze it is reason, that al thyng be moze
excellent and accordyng for suche a spouse, and wordes
moze sad and sobze. For the communicaciō of euery bo-
dy is lyghtly a glasse and a myzroure of the mynde and
condicions of them. For it is an olde pzouerbe: Such
as the life is, suche is the comunicacion. And foule &
uncleane speche hurteth the mind. All spech cozrupteth
good condicions, as saint Paule saith, after the words
of the poet menander.

Iwould that a wydowe
shoulde not onely speake suche wordes as might shew
hir selfe chaste and honest, but also that might instruct
the herets with learnyng, and amende them with ex-
ample of hir liuyng. For mankynd hath speache to cou-
ple wisdom and vertue together, and though it seme
to do no moze but vtter the thought of the mynde, yet
doth it cause bothe learnyng and vertue.

And though a woman be losed out of the bandes of
worldly matrimony, lette hir not yet thynke that she
maie dooe what hir lust. For oftentymes wydowes do

Am it

shewe

Luc. 2.

I. Co. 15

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shewe what they haue bene in mariage, and vnder the libertie of wydowhead, open and shewe that which they kept in before for feare of their husbandes. As byrdes whan they bee out of their cages, by and by tourne to their olde condicions. Likewise many women shew out at ones the vices that they dissembled (so as they could whyle that their husbandes lyued) after that the lettes that they had of theyr husbandes bee taken awaie. For than shal it be knowen, what nature or condicion a woman is of, whan she maie dooe what she will, And as sainte Hieronime saith, she is chaste in dede, that may dooe yuell and she lyst, and will not. Therefore a woman had nede to worke more warily, whan bothe the dyspraye of vices, and the praisse of vertue is imputed to hir selfe. For as long as hir husband liued, he had a great parte of bothe.

In the wydowhead Christe hir spouse wyll lyghtly helpe hir that will liue vertuously. And if we dooe any thyng well, we ought to thanke him therfore, and if we doe yl, it is to be referred to our selfe, and as a man hath all his ioy in his wyfe, if she be good, in lyke wyse no man can beleue how pleasant and amiable she is to Christe, that plaieth the wydow in dede, that is to say the whiche beyng desolate in this life, hath al hir hope and trust, and all hir ioye and delyte in Christe. And such a sainte panle commaundeth to the bisshoppes to haue in regarde: for by their prayer the church obtayneth many thinges of Christe. For such a one deserved

2. Ti. 3. to bee one of the firste that sawe Christe in the temple, and to prophesy of him to them that were present. Suche a wydowe is praysed by the mouthe of god, and is commended to vs by his woorde. For he saith by **E-**
say

Taie: Geue iudgement for the fatherles childe, and iustifie the widow. And again he saith: Thou shalt not hurt a widow, or a childe that is vnder age. For if thou hurt them, they shall crie to me, and I shall here their crying, and shall be displeased, and strike the with the sword, & your wiues shall be widowes, & your children fatherles. Exo. 22

Howe they shall behaue them selfe at home. The. v. Chap.

Not withstanding that holpe men wolde widowes shulde be oft in the churche, and styl in prater, yet they dyd not vterly forbid them worldy busines.

For saict Paule saith of widowes, wrytynge vnto Timothy, If any widowe haue children, or children, lette hir fyrste lerne to handle hir owne house vertuously, & dooe for hir progenitours agayne. 1. Ti. 5.

Let the widow teach this, let the children lerne this, that is, to behaue them self lowly and louingly to their fathers and mothers, graundfathers and graundmothers. For we seit chaunselth oft tymes, that they that be brought vp with a widowe, by the meanes of hir ouer muche sufferance and cheryshing, be stubbourne & inobedient to them, whom they holde obey, in so much that in some countreys, and in especiall in mine, it is vsed to a common prouerbe, to cal them widowes cockneys, that be yll brought vp children, and that be selfe wylde, and vnrhristie yonge men. Therefore I woulde counsaile a yonge woman, beyng a wydow, to put the byllynging vp of hir children vnto some good and sad man. For he is so blinded with the loue of them, that he thinketh the dealeth hardly with them, whan he maketh of them mooste. Now be it some haue bene great wyse women, and haue brought vp their children both

In iii

verp

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very well and wylfely: As Cornelia, that brought vp
 Gracchus hir sonne: and Ueturia, which brought vp
 Martius Coriolane: in so muche that what noble acte
 so euer he dyd in the common welthe, eyther at home or
 frome home, he was euer incited with this thyng, that
 he myght do so, that it might be allowable to his mo-
 ther that had brought him vp. But how children shuld
 be brought vp, I haue taught in the booke afoze. Ther-
 fore let the widow loke there what so euer maketh for
 this purpose. And as for their householde, the apostle a-
 forsaid, writeth of it. If any widow do not le to hir own
 freendes specially she denieth hir faith, and is woorse
 than an infidell. Yet lest she be to homely, to put hir self
 in pzease, in company of hir seruauntes, namely if shee
 be yonge, lette hir here what sayncte Hieronymus saith
 writtyng vnto Saluina: Chastite (saith he) in women
 is a brittle thynge, and lyke a goodlie flower that with-
 dereth and dyeth with a litle wether, and a small blast
 and namely if the age be apt to vice, and the auctorite
 of the husbände lackyng, whose spirite is the defender
 of the wyfe. What shuld a widowe do amonge a great
 numbze of men seruauntes, whiche I woulde not shee
 shulde set at nought, as bondmen, but abashe and re-
 gard as men: How be it if she haue a great house, that
 requirith much mans seruyce, let hir make some well
 aged man tular, that is sad and discrete, and of good
 condicions, whose honesty shalbe his maisters worship
 For I haue knowen many, that haue shutte vp their
 dozes, and haue not come abrode, and yet haue had an
 yll name with their owne seruauntes, whom ouer goz-
 gious aparel of the seruāt hath caused to be suspected,
 or els the welfare and good likyng of his body, or age
apte

apte for pleasure, or pride, or highe minde, by the reason that he knewe he was loued of his maistres: whiche loue, though it be well hyd, yet many times it appereth, whan he dispiseth his felowes, as they were his bondmen. These be the wordes of saint Hieronime: vnto the whiche I adde this mozeouer, That best is for a wydowe to mynische hir household, in especiall of men, and to take vnto hir some well aged woman, wise and vertuous, with whom she maie leade hir life: & aske counsaile of hir in such matters as pertaine to women. And if she be aged hir self, let hir take to hir some olde man, that is some kynsman of hers, or of hir alyance, whom she maie truste vnto.

And fynally, lette hir euer vse the counsaile of that man, that she knoweth hath good witte, and would hir profyt, & is trustie. The olde Romans would, that the women shoulde euer be vnder the rule of their fathers, and brotherne, and husbandes, and kynsmen.

Let hir dwell rather with hir mother in lawe, or hir husbandes alyance and kynsfolkes, than with hir owne, bothe for the remembraunce of hir husbande, for whose sake it maie appere, that she loueth better his kyn and his bloude, than hir owne. And in as much as she is translated into that kindred, vnto the whiche she hath begone childre, or at the least wise shuld haue done. Mozeouer, the discipline of chastitee is rekened moze streicte amonge alyance and kyndfolkes: because there is lesse cheryshyng and lybertee. But a vertuous woman will not be so much moued with all these thinges, as with the remembraunce and loue of hir husbande.

42 For so Antonia, daughter vnto Marcus Antonius the iudge, wyfe vnto Drusus, ledde all hir lyfe with hir mother

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mother in lawe. Lykewise Liua leste hir house and hir countrepe to dwelle with hir mother in lawe Noemy. Excepte there be with hir mother in law some nyce and wanton yonge men, that maie cause a blote in hir good name, or put hir chastitee in ieoperdy: or except the women that be hir aliens, be not of all the beste fame: for than it is moze wisedome to go to hir owne kinsfolkes.

¶ How thei shall behaue them selfe forth. The. vi. Chap.

Other whyles they shal haue causes to go abrode. Therfore let them go couered, and shew in deede, what they name meaneth. For the name of a wydowe in Greke & Latin is as much to saie as desolate & destitute. wherfore there is much difference betwene one goyng alone, & accompanied with men. And seyng that so great sadnes of behauiour & raimēt is required in a wyfe, than what ought to be considered in a wydowe: She ought to shewe exāple vnto other, both of chastitee, sobernes, & honestie. And seyng & thei ought to geue example to other, howe can it do well, that they shuld go forth appointed in that armour of the duel, both to shewe the pompe & vanitee of their owne mind, and set the snares of Satanas in stede of the exāple of Chyriste: wherfore sanct Ambrose saiet, full well, that with mourning garmētes, and sad and demute lokes, wanton and nyce lokes be kept vnder, and vnlawfull lustes quēched. The surest is not to go much abrode: & whā she goth, to be ypanned w some good & sad woinā. ¶ Let hir seche to no churches, where as is resorte, but where as no body is, and where no occasions is of trespassyng, and good quietnes and occasion of prayng. ¶ Let hir not kepe muche company with friers & pres-
tes

tis. For the diuell is craftie, and by long vse hath lear-
 ned by what craft euery body maie be ouercomen. And
 if he haue oportunitie, he wil soone bring his purpose
 to passe: for he hath none other thing to occupie hym
 self with. If a wydowe wold aske any counsaile, let hir
 chose some aged man, that is past the lust of the world,
 nor is infected with any vices, nor is set vpon couetous-
 nes, nor will set his minde on flatterie for hope of van-
 tage or lucre of money, & that is well learned, by much
 experience hath gathered great wisdom, & he neither
 kepe hir mind stricter than neede is, nor let hir haue ouer
 much the byrdle of libertie, nor dothe counte nothing
 more precious nor deare than trouthe & vertue: let hir,
 what so euer she doubteth shewe to him, & be knowen
 to none other body. Sainct Hieronymine writeth to Eu-
 stachium, & geueth hir suche maner counsaile. If thou
 doubt any thyng of scripture, or be ignorant in it, aske
 of hym that is commendable of liuyng, and for his age
 excusable, nor hath any euill name, and that maie saie.
 I haue disposed the to one man to yelde a chaste virgine
 vnto Christ. And if there be none that can expounde &
 declare thy doubt, it is better to be ignorant safely,
 than to know with ieopardie. For in courtes and in re-
 sort of men, and gatherynge of people, a wydowe shulde
 not medle. In the which places there is great ieopardy
 of those thinges, that a wydowe ought to set moste by.
 And a wydowe, that is chaste, honest, of good fame, and
 vertuous, ought to dooe so, that she maie do good, not
 onely to hir selfe, but also to other folkes. A brode, and
 afore many mens eies & handlynges, chastitee by
 littel and littel gothe awaie, and honestie and chastitee
 cometh in ieopardy: & though they be not ouercomen,

An

yet

yet they be soze assayled. And as for the overcoming every man will saie, not as the thyng is in dede, but as he lusteth.

Mat. 13.
Luc. 8.

Moreouer, the cares of this worlde coole the loue & desire of heauenly thinges: and as our lord saith in the gospel, The sede falleth amonge thornes, that is choked with thoughtes and busines of this pzent life: neither is suffred to growe vp to good cozne. And likewise as a sea, that the winde hath lyen soze vpon, is yet tossed and troubled, after that the winde is layed, and the tempest gone: so mans minde lately comen out of busines of the worlde, yet casteth in his minde & study the same thinges, and panteth after his labour: no; can not after his trouble come streight to it self. And whan the minde is troubled, what maner of pzaiers can be said: Verely as you maie se, careful & vnquiet sauoring of the mire & dirte of this peuishe worlde: like as whan a riuer or fountain is troubled a mā cā draw no water but ful of mud.

quietnes
of mind.

The quietnes of mynde is that that lyfteth vs vpon hiest vnto p speche of god, as it did mary Magdalene, whiche all mans and worldly busynes geuen ouer, sat at the feete of our lord, diligently hearyng his woord. Therfore is she comended by the testimonie of Chzist, that she had chosen the best parte, the whiche shuld not be taken from hir.

Mat. 23.

But here wold some saie, My landes be in perill, I am sued. Vnto that here the sayng of saint Ambrose, Do not complaine, that thou art alone: for chastites requirereth solitarines: and a chast woman desireth secret-nes. But thou hast matters and busines, & fearest the atturney of thine aduersarie, pleading before p iudge. But our lord entreateth for the, sayng: Geue iudgement

ment for the fatherles childe, and iustifie the wydo we. But yet thou woldst kepe thin heritage. The heritage of chastitee is far greater: the which a wydow ought better to kepe than a wyfe. And if thy seruauent offend, forgeue him. For it is better that thou forbere a others fault, than vter thine owne. Thus saith saint Ambrose

¶ Also I wold thou shuldest vnderstand, that my mind is to haue hir matter the moste tendred of the iudges, that hath but feble attorneis, or none at all. For than shall the iudges take on them the roume of attorneys, whan they withstande oftentimes myghtie defenders and aduocates. For naturally we hate them that haue great power and riches, and help them that haue little and go about to put downe them that exalt them selfe and to helpe by them, that be humble and lowely.

¶ Also it is ordeined of nature, that in mens opinions as the wyse man saith, in al maner of strifes the greater shall seme to dooe the wrong, yea though he haue it doone to him, because he maie do more. And the same that I haue said of iudges, vnderstand me to haue spoken of attourneies: Unto whō, all the wydowes matter shall be more credible, whom they se ouer chaimfast to defend hir owne quarel: and hir matter shall be so much more recomended vnto them, the lesse that she recom-mendeth it. And hir cause shall be more like to be good, whom men thinke so good and vertuous, that she wil neither aske nor holde that is not hir owne.

¶ So a good woman shall not byng with hir to the courtie argumentes of pleaders in the law, but the auctoritee of recorde. And she that is bablyng, and husye and troublous, must nedes wery men, and make them loth hir, and hindreth hir of the succour that I spak

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of. And this I haue saide by good iudges and aduocates, or at the least suche as she knoweth not to be yll. For some be nyce and wanton, that they will sell theyr counsaile and iudgmentes for their vnchristy pleasure of the body. Upon whom Doubtles the common good order and maner wolde take punishment, sauyng that the lawes, as the wise man said, be like the copwebbes, that take all littel beastes, and let the great alone. But a good widowe, if she knowe that thei be suche, as shee mate well enough by their name that they haue of the people, she shall eschew them and flee, not onely with the losse of hir goodes, but also leoperdie of hir selfe, if nede were. And the same I woulde shee shoulde do by all that be wanton and vicious.

Now of rennyng about to other mens houses, saint Paule hath a precepte, that those widowes ought to be abiect, as infamous, that renne ydelly frome house to house: and not onely idel, but also be bablars and full of wooordes, where as is not conuenient. For there be some, which whan they thinke thein selfe they haue done all their owne busines, than without shame they medle with other folkes busines, and geue counsaile, as though they were great sages, and exhort and geue preceptes, rebuke and correcte, pyke fautes, and bee wondrous quicke of syghte from home, and at home blinde enough.

Of seconde marriage. The. ii. Chap.

For to condemne and reprove vtterly second marriages, it were a point of heresy. Now be it that better is to absteyne than mary agayne, is not onely counsailed by Christian putenes, that is to saye, by diuine wisdom

wisedome, but also by pagans, that is to saie by worldly wisdom. Cornelius Tacitus, as I haue reherſed, ſaith: The women of Almaine were not wont to mary but of maides, and though they were widowes in their youth, yet wold thei not mary againe, and ſpecially the noble woman Valeria, ſiſter vnto meſſala, and Portia the yonger daughter of Cato, whan there was propoſed vnto hir, for hir goodnes, a woman that had bee twice married: Portia answered, An happy and a chaſt dame wold neuer mary oftener than ones. Cornelia, the mother of Caius and Titus Gracchus, whan ſhe was moued with gret promiſes by Ptolome the king of Egypt to mary againe, ſhe reſuſed, and had leauer bee called Cornelia Gracchus wiſe, than the queene of Egypt.

Alſo ſeconde mariages were rebuked in plaies and enterludes, and verſes of poetes in this manner: Ofte mariyng can not be without occaſion of reprehension: And a woman that marieth many, can not pleaſe many. Notwithſtanding widowes lay many cauſes, wherfore thei ſai thei muſt mary againe: of whō ſaint Hieronime ſpeketh in this maner writing vnto the holy womā ſurtia, yong widowes, of whō there hath many gon backward after the diuel, after that thei haue had, their pleaſure by marieng in Chriſt, be wōt to ſai, My goodes ſpil daily, the heritage of mine aunceſtry periſheth, my ſeruautes ſpeake ſubberniſh & preſumptuouſly, my maid wyl not do my commadment, who ſhall go before me forthe? who ſhall anſwere for my houſe rent? who ſhall teache my yonge ſonnes? who ſhall bying by my yong boughts, And ſo thei late that for a cauſe to mary for which ſhuld rather let them from it. For ſhe byringeth vpon hir children an enemy, and not a noyſſer: not a

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father, but a tyran. And she inflamed with vicious lust
 forgetteth hir owne wombe: and she that late afore sat
 mourning among hir childzen, that perceiue not their
 owne losse and harmes, nowe is pyked vp a new wyfe.
 where to layest thou the cause in thine inherytaunce,
 and pryde of thy seruauntes: confesse thine owne vici-
 oulnes. For none of you taketh an husband but to the
 entent that she wil lie with him, no: except hir lust prick
 hir. what a raglousnes is it, to set thy chastitee com-
 mon like an harlot, that thou maist gether riches: And
 for a vile, and a thyng that shal sone passe away, to file
 thy chastite that is a thing most precious & everlasting
 If thou haue childzen al redy, what nedest thou to ma-
 rie: If thou haue none, why dost thou not feare the ba-
 rennes, that thou hast proued afore: and auenterest vp
 on an vncertaine thing, and forgoost thine honestee and
 chastite that thou wast sure of. Now thou hast wryting
 of spousage made the, that within short while after, &
 maist be compelled to wryte a testament. The husband
 shal feine him selfe sicke and shal doe on liue & in good
 helth, that he wold haue to do whā thou shalt die. And
 if it chaunce that thou haue childzen by the second hus-
 band, than riseth strife and debate at home within thy
 house. Thou shalt not be at libertie to loue thine owne
 childzen equally, neither to loke indifferently vpon the &
 thou hast borne: thou shalt reach them meate secretly
 he wil enuie him that is deade, & except thou hate thine
 owne childzen, thou shalt seme to loue their father yet.
 And if he haue childzen by a nother wife: than shal plat-
 ers and gesters raile and gest vpon the, as a cruel step-
 dame. If thy stepsonne be sycke, or his heedhake, thou
 shalt be distained for a wyche: and if thou geue him
 not

not meate, thou shalt be accused of crueltee: & if thou
geue any, thou shalt be called a poisoner. What I prate
he hath secōd mariages so plesant, that can be able to
recompēce these euyls? Thus saith saint Hieronime.

As for the praise of continence, and chastite, & coun-
sailing from seconde mariages, what can I be able to
saie after the eloquēt fountaine of saint Hieronime, or
the swete delicates of saint Ambrose speache? Therfore
who so desyareth to knowe any thyng of those mattiers,
let hym loke it of theim. For it longeth not to my pur-
pose, to recyte all theyr saynges here. For I do not in-
tende to wryte exhortacions vnto any kynde of liuyng,
but to geue rules, howe they maie lyue. Neuer the lesse
I woulde counsaile a good woman to continue in ho-
ly wydowheade, namely if she haue chylde: whiche
thing is thentēt and fruite of matrimonie. But and she
doubt, lest she can not auoyde þe prickles of nature with
that life, lette hir geue an eare vnto saint Paule the a-
postle, wrytyng vnto the Corinthis in this wise: I saie
to vnnaryed women, and wydowes, it were good for
them, if they kepte them selfe as I am, but yet if they
can not suffice, let them marie. For it is better to marie
thā bourn. And the same apostle writeth vnto Timo-
the thus: Put awaie younge wydowes, for whan they
haue abused them selfe at large, than wolde they marie
to Christ, & are condempned, because they haue refused
their first promyse, and walke ydle from house to house
neither onely ydle, but trifling & bablyng, prating and
talkyng, suche thynges as be not comely. Therfore I
wolde that the yonger shulde marie, and byng foorthe
chylde, and rule their house, and geue their enemy no
occasion to saie euill by them. For there be some, which
streight

1. Cor. 7

1. Tim. 5

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 straight after their conuersion haue folowed Satanas,
 Yet let them beware, that thei do it not by and by after
 their husbandes death. For that is a token that they
 loued not theim, for whose departing they haue soone
 lefte sorowynge, moutnyng, and all desire of theim.

¶ And if they muste prouide oughte for their house or
 chyldren, let them se to it befoze the busynes of matiage
 and dominion of a newe husband. And let them get su-
 che husbandes as be according for wydowes to be ma-
 ried vnto, nor yonge men, wanton, hote, and ful of play,
 ignorant, and riotous, that can neither rule their house,
 nor theyr wyfe, ne theyr selfe neither: but take an hus-
 bande some thyng paste mydle age, sobze, sadde, and of
 good wyt, experte with great vse of the worlde: whiche
 with his wisdom maie kepe al the house in good orde:
 whiche by his discrecion maie so temper & gouerne all
 thyng, that there maie be alwate at home sobze mythe
 and obediēce, without frowardnes, and the householde
 kepte in their labour and duetie, without payne, and al
 thing cleare and hole. And let them wete & know, that
 these contentes him, whose pleasure onely thei shall all
 moze esteeme, than the hole countreys besyde.

Here endeth the boke called the instruction of a
 Chyisten woman, whiche who so shall reade,
 shall haue muche, bothe knowlage,
 pleasure, and fruite by it.

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